

# A HISTORY OF GRACE CHURCH

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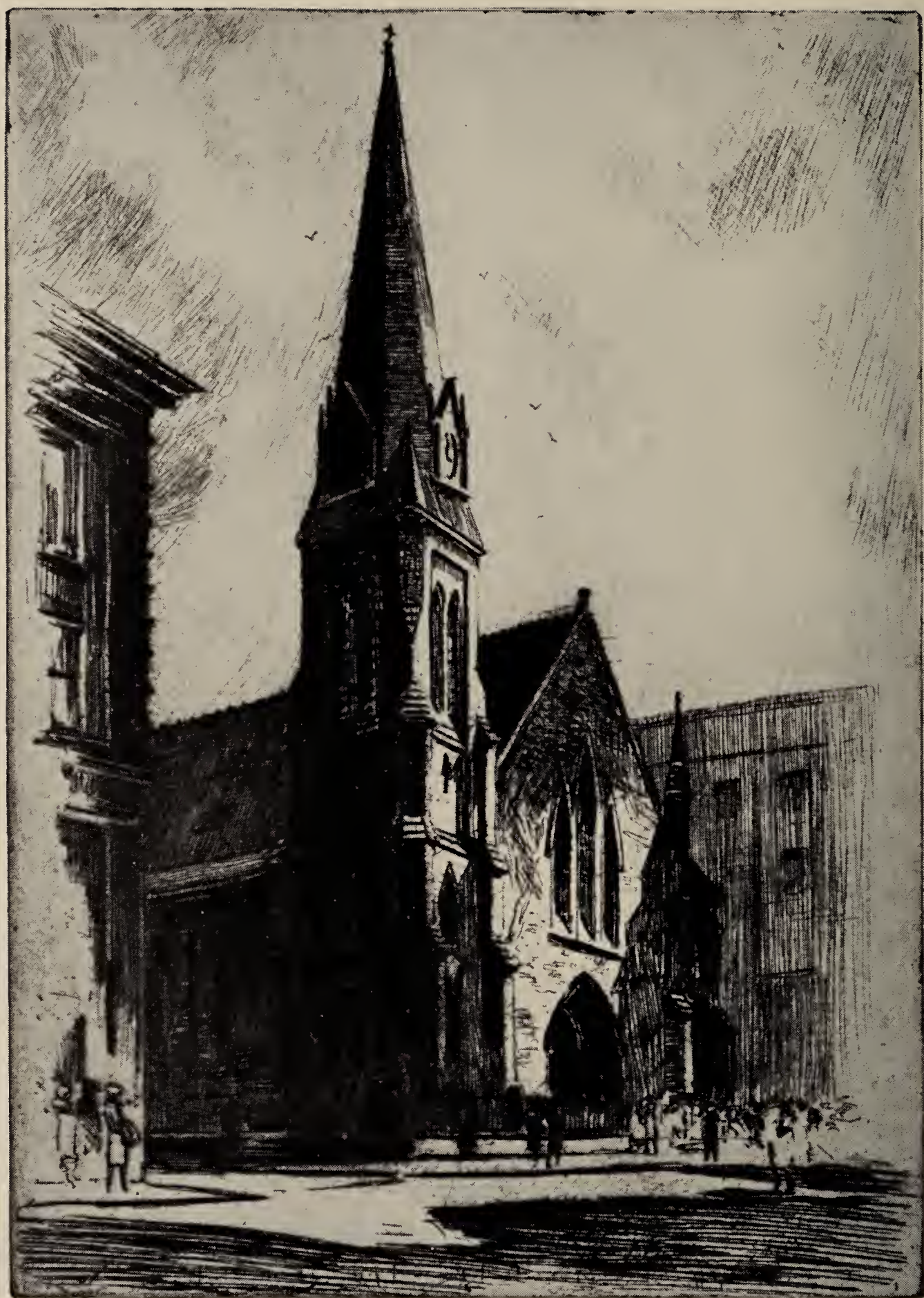












GRACE CHURCH, 1929  
FROM AN ETCHING BY ALBERT R. THAYER

*O HOUSE OF GOD, which stands so calm and fair,  
Amid the turmoil and the noise and strife,  
Within thy doors are hope and peace and rest,  
Without the struggle and the pain called Life.*

*HOW WONDERFUL it is to turn aside  
And kneel before thine Altar, lost in prayer,  
Yet know that just outside lie tragedy  
And strangely mingled laughter and despair.*

*WELL ART THOU NAMED, thou stately Church of Grace,  
So calmly standing 'midst Life's wild alarms.  
May we like thee wait trusting in our place;  
May we be folded fast in God's own arms!*

*Sent anonymously to the Rector of  
Grace Church, New York*





A HISTORY OF  
GRACE CHURCH  
IN  
PROVIDENCE, RHODE ISLAND

1829-1929

BY  
HENRY BARRETT HUNTINGTON

TOGETHER WITH  
AN INVENTORY OF  
MEMORIALS *and* FUNDS

*Compiled by*  
JOHN HUTCHINS CADY

PRIVATELY PRINTED  
PROVIDENCE, RHODE ISLAND  
1931

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Contents  
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	Page
Preface . . . . .	7
Chapter I—The Background . . . . .	9
Chapter II—Organization—Fuller—Clark . . . . .	17
Chapter III—Vinton—Henshaw—Clark . . . . .	34
Chapter IV—Kellogg—Currie—Greer . . . . .	87
Chapter V—Babcock—Tomkins—Rousmaniere . . . . .	115
Chapter VI—Crowder—Sturges—Lawrence . . . . .	149
Inventory of Memorials and Gifts . . . . .	193
Inventory of Bequests and Endowments . . . . .	217
Appendix . . . . .	223
Sketch of Woman's Auxiliary . . . . .	225
Rectors . . . . .	229
Assistant Ministers . . . . .	230
Vestrymen and Wardens . . . . .	231
Subscribers to the Parish House Fund . . . . .	235





## Illustrations

	Facing Page
First Church on Present Site . . . . .	31
First Four Rectors . . . . .	47
Architect's Sketch of Church and Chapel . . . . .	63
Clark, Kellogg, Currie, and Babcock . . . . .	79
Original Chancel . . . . .	94
Rev. David H. Greer . . . . .	111
Chancel and Christmas Tree . . . . .	118
Rev. Floyd W. Tomkins, Jr . . . . .	127
Chancel about 1903 . . . . .	134
Rev. Edmund S. Rousmaniere . . . . .	143
Rev. Frank W. Crowder . . . . .	159
Rev. Philemon F. Sturges . . . . .	175
Rev. William Appleton Lawrence . . . . .	181
The New Chancel (1918) . . . . .	190





## Preface

The motive behind the preparation and publication of this book has been to give expression to a spirit of veneration of the past and of gratitude to the men and women who gave themselves generously to the up-building of Grace Church. Grace Church has been and is one of the important Episcopal parishes in this country. Bishop Clark often said publicly that there were few in our land more important, and in the generation from 1860 to 1890 this was notably true. It is eminently fitting that such a parish should have a clear and careful record of the personalities and the events that make up its history. This much, it seems, so distinguished a church really owes to the past.

The limitations of this preface forbid paying tribute to the many persons whose generous interest has led them to assist in the preparation of this history. The list would be a long one. Mr. Cady and I gratefully acknowledge our debt for their gracious cooperation. The thorough and painstaking inventory of Memorials speaks eloquently of Mr. Cady's important contribution to this volume; but further recognition is due him for ready help and suggestion in all sorts of ways and on many occasions. The sketch of the one society as old as the church, the work of Mrs. Nichols and Mrs. Cooke, merits special mention, as does the cooperation of Bishop Clark's daughter, the late Mrs. Eugene Sturtevant, and of Mrs. Charles Slattery, together with that of the Morehouse Publishing Company and Longmans, Green and Company, in permitting the publication of copyright matter of large interest in the accounts of Bishop Clark and Bishop Greer.

The editor undertook to compile this volume in his leisure time, but developments proved that there was no leisure. For the unreasonable delay in its appearance he is humbly apologetic. Its preparation would have been even more difficult had it not been for the help of Miss Dorothy P. Hull of Wykeham Rise, Washington, Connecticut, the daughter of a former vestryman of Grace

Church. Not only has Miss Hull aided again and again in preparing material for the press, but most of the matter, and even much of the phrasing, of the sections dealing with the rectorships of Dr. Tomkins and Dean Rousmaniere are her work. To Miss Dorothy E. Jones grateful acknowledgment is due for typing the manuscript for the printer.

That this history may stimulate memories of the devotion of past generations and increase in a measure the interest and zealous emulation of the generation in Grace Church now coming to the front is the earnest hope of the present writer.

HENRY B. HUNTINGTON.

Chesham, New Hampshire  
September, 1931

## CHAPTER I

### THE BACKGROUND

The state of the Episcopal Church throughout New England in the opening decade of the 19th Century was feeble in the extreme. Before the Revolution many of its churches had been under the strong support of the powerful Society for the Propagation of the Gospel in Foreign Parts, in London. Large numbers of the church members in New England were closely bound by interest and affection to the mother country; and scores of the most influential had fled at the outbreak of the war to England or the maritime provinces of Canada, and those that remained were often not far from poverty. In colonial times at the best the Church of England hereabouts was somewhat exotic, and its members were conspicuous for their difference in Pilgrim and Puritan communities where Bishop and Priest were regarded in almost the same light as Pope. Speaking of conditions in Boston at a date later even than the founding of Grace Church, Providence, Phillips Brooks said, "The Episcopal Church in Boston had still a sort of foreign air. The taint of Toryism still clung about it. It was an English importation. Its venerable rites were curiosities. Its holy days were puzzling superstitions." Small wonder then that for a generation after the Revolution the way was hard and progress impossible. For the Church even to hold what it had won was quite remarkable and only to be achieved by conspicuous ability and rare devotion. Outside of Connecticut, moreover, in these early years of the century after the death of Bishop Bass in 1803, the few scattered churches were almost or quite without episcopal supervision and encouragement. There were undaunted spirits however, who determined to end this distressing state of affairs and at least to put themselves in a position to move forward. To have an Episcopal Church with no episcopal oversight was a handicap not to be tolerated. A coalition of the four New England states,—outside of Connecticut,—together with the District of Maine, was effected; a fund raised that would ensure an income of about one thousand dollars; and the Rev. Alexander Viets Griswold, Rector of St. Michael's Church in Bristol, was invited to add the duties of Bishop of the Eastern Diocese to those of Rector. This saintly man, then in



his forty-fifth year, was teaching school through the week to help support a large family of young and frail children, since his salary, though not small as the salaries of Church ministers went, was by no means adequate for his needs. It was, therefore, not as unreasonable as it might appear to suppose that for a meagre addition of a thousand dollars to his salary he could afford to undertake the episcopal care of churches hundreds of miles away and scattered over some thousands of square miles of territory. The plan at any rate was the best in sight and was worth trying. Thanks to the faith of these organizers and the extraordinary devotion and endurance of the man they selected the Episcopal Church in this great region was saved from what seemed almost inevitable decline. Bishop Griswold appears never to have thought of self when the work of the Master called. Again and again when wife or child was dangerously ill<sup>1</sup> and often when he himself was utterly unfit for the long trips on horseback or by stage, he would, with indomitable courage, start on a long missionary journey to Vermont or New Hampshire with more than a premonition that the parting was final.

One incident shows the heroic spirit that crowned the hazardous experiment of the Eastern Diocese with success. It is related that Bishop Griswold in Newport had to meet an episcopal appointment at the old Narragansett Church in Wickford. A fierce storm came up. Ocean-going boats put back and even the ferry-packet had not ventured to come across from Wickford. But the Bishop was almost fanatical about keeping appointments, and a local boatman undertook to take him across in his sailboat. Soon, however, the skipper said, "It's no use, Bishop, I must put back. I haven't enough ballast to make headway." "Would it help if I were in the bottom of the boat?" "It might," was the reply. And the rest of that wild crossing was made with the Bishop flat on his face in the bottom of the boat. Small wonder that on its organization the young Grace Church endeavored to help its Bishop and itself by inviting this sad and stalwart saint to move from Bristol to Providence and become its first rector, an interesting omen of the later epoch when two Bishops should be also rectors of Grace Church, the one Griswold's pupil in Bristol

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<sup>1</sup> Eleven of his twelve children died either in childhood or in early manhood or womanhood, mostly of tuberculosis. There is intense pathos in the inscription he placed on the stone of his second daughter, Julia, who for eight years after his wife's death had been the head of his household,—“Ye that pass by, behold and see, if there be any sorrow like unto my sorrow.”

in 1812 at the very beginning of his long episcopate, the other his disciple and friend at its end in Boston in 1843. On both these young men, Henshaw and Clark, Bishop Griswold exerted so formative and lasting an influence, and through them so affected Grace Church, that this alone would justify special attention to the devoted Bishop of the Eastern Diocese.

The following account gives a forlorn but all too true picture of the condition of the diocese when Bishop Griswold entered on his duties in 1811 and presumably for several years thereafter.

"The condition of his diocese, when he entered on his duties, may be judged by what has already been incidentally said, and from the following statement. In the four states of Massachusetts, (which then included the District of Maine,) Rhode Island, New Hampshire and Vermont, there were in all twenty-two parishes, and sixteen officiating clergymen. Of these parishes, however, several existed in little more than name; several others were very feeble; and the main strength of the Diocese lay in a small number of old and comparatively wealthy congregations. Even of these, however, Trinity Church, Boston; St. John's, Providence; and Trinity, Newport, were the only ones possessed of much strength. Christ Church, Boston; St. Paul's, Newburyport; St. Michael's, Bristol; St. Paul's, Narragansett county; St. John's, Portsmouth, New Hampshire; and St. James', Great Barrington, were respectable and ante-revolutionary parishes, able to support their own clergymen, but not able to contribute much towards the endowment of a bishopric. Besides the twenty-two parishes in actual existence, there were the ashes of a few extinct ones, upon which, however, have since sprung up new and thriving congregations."<sup>1</sup>

The church edifices at that time were distributed as follows: none in Vermont, two in Maine, four in Rhode Island (Newport, Wickford, Bristol, Providence), five in New Hampshire, and thirteen in Massachusetts.

"On the whole, the state of the Diocese was one of great and previously increasing weakness. Its eight years of existence without the superintending care of a Bishop, had proved years of decay. Its tone of religious feeling and confidence had become confessedly depressed. Discouragement in some parts was setting in to sink it still lower. And the lack of discipline was

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<sup>1</sup> MEMOIR OF THE RT. REV. ALEXANDER VIETS GRISWOLD, D.D., by John S. Stone, D.D., p. 173. Philadelphia, 1844.



admitting irregularities both in morals and in order, especially in the more retired parts of the Diocese. The consecration of a new Bishop was, indeed, hailed with satisfaction everywhere; and everywhere he was received with cordiality and warm support. Still, as it is easy to see, an arduous work lay before him; in some respects more arduous than that of building up an entirely new Diocese.”<sup>1</sup>

By vigorous efforts, aided by enthusiastic lay-readers like young J. P. K. Henshaw, Bishop Griswold very gradually revived the dying parishes, quickened the interest of church people all over New England, and even added converts from among unbelievers and those dissatisfied with other forms of faith. In Rhode Island the advance was especially slow. Before the organization of Grace Church, in May, 1829, there were only two additions to the four colonial parishes just mentioned. St. Paul’s Church, Pawtucket, then North Providence (1816), was fostered by Nathan B. Crocker, the energetic rector of St. John’s, Providence. St. Mark’s, Warren, just preceded Grace Church, being organized in 1828, although admitted to convention just after Grace Church at the session of 1829, whether as a mark of courtesy or of alphabetical order it is hard to say. St. Mark’s was the result of the efforts of Rev. John Bristed, then Bishop Griswold’s assistant at St. Michael’s, Bristol, and presently his successor in that historic rectorship. With five relatively strong churches in the five chief centers of population, Bishop Griswold naturally obeyed his instinctive impulse to undertake what was hardest and devoted his missionary zeal as Bishop to Vermont, New Hampshire, and Maine, rather than to Rhode Island. Moreover, till the coming of the English mill populations this field was hardly ripe for the spread of the church. As Bishop Clark quaintly observes:

“In the earlier part of the century the Episcopal Church made slow progress, and its influence was not felt very seriously in society. The impression prevailed that it was an aristocratic fold, of limited extent, for the accommodation of respectable persons who wished to get to heaven by an easy road and without much disturbance from any source. It is related of the Rev. Dr. Gardiner,<sup>2</sup> rector of Trinity Church, Boston, that when he

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<sup>1</sup> MEMOIR OF BISHOP GRISWOLD, by John S. Stone, p. 174.

<sup>2</sup> At the time of Bishop Griswold’s consecration Dr. Gardiner was by far the most prominent Episcopal clergyman in the Eastern Diocese.

was asked to contribute toward the erection of an Episcopal church in a village some ten or fifteen miles away he declined, on the ground that this Church was designed for ladies and gentlemen, and they did not live in the country. When someone remarked to a Methodist bishop that the Episcopal Church was a very respectable Church, he replied: 'I know it is. The Lord deliver the Methodists from ever becoming respectable.' ”<sup>1</sup>

That Bishop Griswold had seen to it that good seed was sown even in Rhode Island is evident from the marked growth in the years that followed his removal to Salem, Massachusetts, early in 1830. No less than ten churches sprang up all over the state between 1832 and Bishop Griswold's death in 1843. The churches in Woonsocket, East Greenwich, Lonsdale, Portsmouth, Westerly, Manville, Jamestown, and Wakefield, as well as St. George's, Newport, and St. Stephen's, Providence, testify alike to the preparations for the harvest made by the Bishop, and the splendid zeal of the Rhode Island clergy in that remarkable decade of material and spiritual growth. Not the least devoted and earnest among those who spread the gospel at this time by zealous missionary efforts, not only in Rhode Island but in Southern Massachusetts, were Rev. John A. Clark and Rev. Alexander H. Vinton of Grace Church.

Even by the time Grace Church was founded, the records show that, as additions to the sixteen clergymen of the Eastern Diocese in 1811 at the time of his consecration, Bishop Griswold had ordained over one hundred clergymen; and in the same period had confirmed nearly ten thousand persons. This record is all the more remarkable when it is estimated that in the whole country there were at this time hardly more than five hundred organized parishes and some six hundred clergy. Indeed, the first quarter of the nineteenth century was the day of small things for the Episcopal Church in New England, but in these small things there was growing a deep spiritual life ready to burst forth with contagious zeal in a splendid forward movement. Such was the ecclesiastical and spiritual environment in the Eastern Diocese when Grace Church entered the field.

In the life of the town of Providence, too, there was ferment at work and promise to be seen even in the financial disturbances of the troubled years from the Embargo of 1807, through the War of 1812, the close of the Napoleonic Wars, and the tariff

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<sup>1</sup> REMINISCENCES by Rt. Rev. Thomas M. Clark, D.D., p. 34, New York, 1895.



and banking difficulties of 1816 to 1824. Before the Embargo, shipping and commerce had been the chief industrial activity of New England. But the loss of trade and the rapid displacement of sailing vessels by steam navigation caused much of the capital that in Rhode Island had been invested in commerce to shift to manufacture, especially of cotton, woolen, and jewelry. Even the famous shipping firm of Brown and Ives started cotton mills at Lonsdale about 1830, and sold the "Hanover," their last ship, in 1838. The silversmith and jewelry trades grew rapidly from 1825-1850 and brought rich returns not only to the manufacturers but to the workmen to whom notably high wages were paid. The woolen industry was yet in its infancy in Rhode Island, but it advanced rapidly and the number of mills is said to have doubled in the thirties. This development of factories was furthered by the improvements in steam engines which had been made in Providence in the early decades of the century. Of all these manufacturing industries Providence was unquestionably the center, and its growth at this period in both wealth and numbers was rapid.

From a population of not quite 12,000 in 1820 Providence increased to 17,000 in 1830 and 23,000 in 1840, almost doubling in those twenty years. In 1821 the town began the systematic construction of sidewalks on the important streets, and notably increased its protection against fire the next year. In 1828 the legislature gave permission to bring the railroad from Boston from the State line into Providence, though the first train did not run until June, 1835. In the fall of 1828 the Blackstone Canal was opened. In that year, too, the town meeting discussed the establishment of a free public high school, free elementary schools having been established by John Howland in 1800. It was not, however, only in material affairs that Providence was manifesting life and activity. In 1827 were held the first public meetings in the temperance movement, which gained such strength in the thirties that in 1838 the city of Providence declared against licensing the sale of liquor. On the fourth of July, 1833, a public meeting was held against slavery. Several years of agitation for a city charter to replace the town organization resulted in the establishment of a city government in 1832. Prominent on the committee to draft the Charter was William T. Grinnell, who was Treasurer of Grace Church from '43-'45 and one of the Wardens from '54-'65. He became the first alderman from the Fourth Ward and was for many years a prominent member of the School Committee.

At this time (1829), according to Bishop Clark, there were only thirteen houses of worship in the town. The Baptists and Congregationalists had four each and the Episcopal Church together with the Methodists, Universalists, Friends' Meeting, and Roman Catholics, had each one.

One marked result of the change from Providence as a port to Providence as a manufacturing community had been the gradual shifting of the bulk of the population from the East to the West side of the river. In 1820 we find that, of the population of about 12,000, nearly 57%, and undoubtedly a much larger proportion of the wealth and influence of the town, was on the East side. The business interests of large numbers of these residents were grouped about India Point, where the various enterprises connected with the great foreign trade of the Browns were located. As early as 1822 the *Manufacturers and Farmers Journal* notes in regard to Westminster Street,—“A number of shops have lately been fitted up in superb style for the retail dry goods trade. The pleasant promenade on the north side of the street will probably be more frequented than ever by our belles and beaux.” In 1828 the Arcade was built to the satisfaction and pride of the whole community. The old center of the retail business on “Cheap-side” (North Main Street), was destined to be speedily superseded. By 1835 the West side had slightly surpassed the East side in population, having 9,750 out of a total population of 19,277, a proportion which for many years steadily increased.

Such was the situation when the Rev. Nathan Crocker, the wise and energetic rector of old St. John's Church, gave ear to the suggestion of certain of his parishioners, residents of the West side, that it was fitting that there should be an Episcopal Church in that rapidly growing section of the town. Mr. Crocker had already given practical proof of his interest in expansion by starting Church services in what is now Pawtucket, then part of the town of North Providence, Pawtucket being the part of the community in Massachusetts lying east of the river that then formed the boundary between the two states. Out of this missionary enterprise of Mr. Crocker's soon grew St. Paul's Church, admitted to Convention in 1816 as the first new parish since St. John's itself was organized in 1722.

That Mr. Crocker may for a time have had some question as to the wisdom of having lent his support to a move which took from St. John's some twenty-five of her hundred and eighty



communicants, including two or three of her most earnest workers, may be indicated by the quaint phrasing in his report to the Rhode Island Convention of 1829, in which he referred to the desire of Grace Church to be received into union with that convention. His report to the Convention reads:

“But we should do violence to our feelings, and incur the charge of indifference to measures which are supposed to promise efficient aid to the cause of piety and Episcopacy, were we not to say that sundry individuals of this Church have organized an Episcopal Society on the west side of the river. Their Delegates are now here, and claim to be admitted as its legal representatives in this Convention. We trust that it will be your pleasure to recognize and honor their claim, when they shall have shown by their articles of association, or otherwise, that the Constitution of the Ep. Church in this State is acceded to by the Society they represent.”

Later in the Convention the following promise of conformity was received and read by the Secretary, and ordered to be recorded:

“At a meeting of the Pewholders of Grace Church, holden at their house of worship, on Tuesday, June 2nd, 1829, it was resolved, ‘That this Church promise conformity to the Constitution and Canons of the Protestant Episcopal Church in this State, and also to the Constitution and Canons of the Eastern Diocese, and of the Protestant Episcopal Church of the United States of America.’

A. M. VINTON, Sec’y.

A true Copy.

“And on motion made and seconded,—Grace Church was received into union with the Convention.

“Whereupon Thomas B. Lippitt having been regularly elected a Delegate to represent said Church in Convention, as was shown by certificate, took his seat as member thereof.”

## CHAPTER II

### ORGANIZATION AND FIRST RECTORS

SAMUEL FULLER—JOHN A. CLARK

1829—1835

The first volume of "Grace Church Records" begins as follows:

"At a meeting of Gentlemen friendly to the organization of a Protestant Episcopal Church to be located on the West Side of Providence, the Reverend Nathan B. Crocker was chosen Chairman and Amos M. Vinton, Secretary. On motion of Mr. Thomas B. Lippitt it was unanimously *Resolved*

"That it is expedient to organize a Protestant Episcopal Church in this town on the West Side of the river."

"That a Committee consisting of George S. Wardwell, Benjamin F. Hallett, John Taylor, and Amos M. Vinton be authorized to make the necessary arrangements for procuring a place of public worship and Church services to be performed therein, and that said Committee take measures to obtain the necessary means by subscription, the letting of pews, or otherwise to carry this resolution into effect, with power to add to their numbers such persons as they may think proper.

"That this meeting be adjourned until Thursday evening next, the Seventh instant, to hear the report of the Committee, and that the present proceedings be signed by the Chairman and Secretary.

Signed,

A. M. VINTON, *Secretary*.

N. B. CROCKER, *Chairman*.

Providence, May 2d, 1829."

The four gentlemen named at this meeting of May 2d were clearly the leading spirits in the movement. With these four leaders, Wardwell, Hallett, Taylor, and Vinton, must be grouped Dr. Richmond Brownell, who was on the Committee of Eleven elected on May 7th<sup>1</sup> to take charge of proceedings. It was at the

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<sup>1</sup> At the second meeting, May 7, 1829 there were present N. B. Crocker, Rev. Mr. Jones, G. A. DeWitt, George W. Hathaway, George Andrews, *George S. Wardwell, Thomas B. Lippitt, Robert R. Stafford, James Jacobs*, Charles Harris, *Wm. Muenscher*, Austin Gurney, *Richmond Brownell*, Randall Holden, Charles F. Tillinghast, *Amos M. Vinton*. The names in italics were on the Committee of Eleven, together with the following who were not recorded as present at the second meeting: *John Taylor, Benjamin F. Hallett, William E. Richmond, Lewis L. Miller*.



meeting in his office on May 26th that the "appellation of Grace Church" was adopted, and there the first meeting of the Vestry was held on June 4th, and many subsequent meetings as well. On the organization of the Vestry, Mr. Wardwell and Dr. Brownell were elected Wardens. Dr. Brownell was also chairman of the vitally important committee to provide a supply for the pulpit. This committee "were requested to exert themselves to procure men of talents and true piety." How efficiently they did so, the list on pages 15 and 16 will indicate.

As a result of the meetings of May 7th and May 9th, a place of worship was secured as is set forth in the following item from the *Manufacturers and Farmers Journal* of May 14, 1829.

"The church formerly occupied by the Richmond Street Congregational Society and more recently by the Unitarian Society has been leased by a number of gentlemen who are about organizing a Protestant Episcopal Church on the west side of the river and Divine service will be performed therein on Sunday next, it is expected by the Rt. Rev. Bishop Griswold. The pews on this occasion will be free, after which they will be let at public auction. The object and intention of the Society is to erect a church to be located on the West side at some future period."

The building that was hired, called the old "Tin Top," on the corner of Richmond and Pine Streets, seems to have been very small and much of a make-shift. It had been built years before by the Pacific Congregational Society, and after 1832 it served a great variety of purposes, from a Roman Catholic Church to a theatre, a circus, a brewery, and a junk shop. Finally, having been a livery stable, it was torn down in 1895 or 1896.

A house of worship thus being procured and services started, the next step was to secure a legal organization. A committee, headed by Benjamin F. Hallett, Esq., one of the two lawyers among the founders and one of the first vestrymen, was chosen to draft a Charter for Grace Church in Providence and to apply to the legislature for incorporation. This Charter having been granted was accepted on June 29, 1829. At the same meeting of June 2d which approved the form of Charter, a Vestry of seven members was elected. One of these, John Taylor, was elected the first Treasurer and thereafter with few exceptions the treasurer was also a vestryman. For "Secretary and Vestry Clerk," the Corporation elected Amos M. Vinton, whose younger brother Alexander was to become the third rector. He was not a vestryman, nor were a large number of his twenty-two successors in that

office. At this same meeting the delegates to the State Convention and to the Convention of the Eastern Diocese were elected, and the vote of conformity already recorded was passed. The Vestry organized by the election of George S. Wardwell and Dr. Richmond Brownell as Wardens.

The matter of a Rector remained to be settled. For a time there was some hope that Bishop Griswold might be induced to move to Providence from Bristol, and a subscription was started to raise a thousand dollars a year for his salary as Rector. Bishop Clark in 1879 surmised that the Bishop had a natural hesitation in trusting to such uncertain financial support as this new parish could at best afford. However, as Massachusetts had for some time been urgent that the Bishop, already over three score years of age, should reside near Boston, and his refusals had been on the ground that he could not bear then to leave the parish where he had ministered for a quarter of a century, it seems that any hope that he would move to Providence was doomed to disappointment. In fact it was only a year later that the Bishop yielded to the pleas from Massachusetts and accepted the rectorship at Salem.

The attempt to get Bishop Griswold was followed by calls to Rev. William Richmond of New York, and Rev. Samuel Fuller, Jr., a deacon, and tutor at Washington College, now Trinity College, Hartford, who had preached at Grace Church in the fall of '29. Meanwhile the committee to supply the pulpit were doing their best to keep the church open and the interest of the faithful sustained. The following list of twenty-seven preachers as recorded in the minutes shows that there was not only no lack of variety, but that some of the ablest preachers in the country were secured to preach to the struggling congregation in this little church on a side street. Alonzo Potter and Benjamin Smith, destined to fame as Bishops, were even then leading lights in Boston and Philadelphia; eight others, including William Crosswell, James Sabine, and especially Gregory Bedell, were said to be preachers of no small repute. Bedell's pulpit at St. Andrew's, Philadelphia, was later to be occupied as rector by the two Clarks of Grace Church, as the pulpit of St. Paul's, Boston, was to be filled by three of our ex-rectors.

Rt. Rev. A. V. Griswold, Bishop of the Eastern Diocese.

Rev. N. B. Crocker, Rector of St. John's, Providence.

Rev. Parker Adams, Rector of St. Stephen's Church, New Hartford, N. Y.



Rev. Ezra B. Kellogg, Rector of Trinity Church, Brooklyn, Conn.

Rev. George Taft, Rector of St. Paul's, Pawtucket.

Rev. John West, Rector of St. Thomas' Church, Taunton, Mass.

Rev. Alonzo Potter, (later Bishop of Pennsylvania,) Rector of St. Paul's, Boston.

Rev. William Croswell, Rector of Christ Church, Boston.

Rev. Thomas W. Coit, Rector of Christ's Church, Cambridge, Mass.

Rev. William Richmond, Rector of St. Michael's Church, New York.

Rev. E. M. P. Wells, Chaplain of House of Reformation, Boston.

Rev. Joseph Muenschner, Rector of St. John's Church, No. Hampton.

Rev. D. L. B. Goodwin, Rector of St. John's Church, Sutton.

<sup>1</sup>Rev. George W. Hathaway, residing in Providence.

<sup>2</sup>Rev. A. Jones, Rector of St. Andrew's Church, Charleston, Va.

Rev. Samuel B. Shaw, Rector of Christ's Church, Guilford, Vt.

Rev. Gregory T. Bedell, (later Bishop of Ohio), Rector of St. Andrew's Church, Philadelphia, Pa.

Rev. Benjamin B. Smith, (later Bishop of Kentucky), Rector of Grace Church, Philadelphia.

Rev. Edward C. McGuire, Rector of St. George's Church, Fredericksburg, Va.

Rev. Sutherland Douglass.

Rev. James Sabine, Rector of Grace Church, Boston.

Rev. John Bristed, Rector of St. Michael's Church, Bristol.

Rev. Joseph H. Price, Deacon, residing at Salem, Mass.

Rev. Mr. Clark, Portsmouth, N. H.

Rev. Henry C. Knight, Montgomery County, Maryland.

Rev. George F. Haskins, Deacon, Chaplain of the House of Industry, Boston.

Rev. Samuel Fuller, Jr. Deacon, Washington College, Hartford, Conn.

The invitation to Rev. Samuel Fuller, Jr. was extended on November 30, 1829, evidently with the expectation that it might be accepted at once. Mr. Fuller first asked for a month's consideration, and at Christmas time, after the salary offered had

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<sup>1</sup> One of the organizers of Grace Church, then a teacher and later rector of St. Mark's, Warren.

<sup>2</sup> Presumably another of the organizers and the son of Alexander Jones of Providence. He officiated at the first baptism in the Parish.

been increased from \$600 to \$750 replied, "the decision is in your favor," but added that he felt bound to the college until the end of the winter term, April 15, 1830. The Vestry remonstrated, in view of the very ill effects of such a postponement, but in vain, as it was evident that the college could not dispense with the services of one of its small faculty of four any earlier than the date assigned. The results of this almost crushing disappointment were fortunately somewhat mitigated by the fact that Grace Church was then, in December, benefiting from the services of the Rev. Joseph H. Price, and the Vestry were able to secure him as a "temporary pastor" for the greater part of the time until the first Rector was ready to enter into office on May 2, 1830, just one year after the first meeting to consider the formation of a new parish. In the minutes of April 23, we read of "the thanks of this vestry for his (Mr. Price's) services rendered Grace Church as their temporary Pastor and their sincere wishes for his health and future prosperity."

At the annual meeting on Easter Monday, 1830, the infant church was still awaiting a rector, but conditions were far from discouraging. Services had been maintained and the Treasurer's report showed total receipts of \$723.69, leaving a reasonable balance in the Treasury. The Corporation elected the same officers and enlarged the Vestry from seven to nine. The first of the two new vestrymen was Dr. Lewis Leprilete Miller, of a family memorable in the annals of Grace Church and the only one of the founders to whom there is a memorial in the church. Dr. Miller continued as vestryman until 1842, and he and his wife were devoted supporters of the Church. Their daughter and her husband, John B. Anthony, were for over half a century most closely associated with the welfare of Grace Church, and their granddaughters have continued that faithful service to the present time.

Samuel Fuller, Jr., then in his twenty-ninth year, was a clergyman's son, a man of refinement and learning, more suited to academic circles than to the activities of a busy mercantile community. He had graduated at Union College at Schenectady in 1822, but had done little pastoral work, and was only in deacon's orders<sup>1</sup> when called to Grace Church in 1829, though he held a responsible position on the faculty of what was then Washington

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<sup>1</sup> Samuel Fuller, Jr., was ordained priest by Bishop Griswold in St. John's Church on June 6, 1830.



College in Hartford. The most memorable work of his long and useful life was in professorships at Kenyon College and Berkeley Divinity School at Middletown, Connecticut. For a quarter of a century, however, he was rector in Litchfield, Connecticut, and Andover, Massachusetts, and was there regarded with much affection and esteem. In writing to encourage the Vestry of Grace Church, on the occasion of Mr. Fuller's departure after one year of service, Bishop Griswold said that, though he had recommended Mr. Fuller and though Mr. Fuller had worked in perfect harmony with Dr. Crocker of St. John's, which was an important point in his favor, he had himself come to the opinion "that, worthy and able as he certainly is, his talents are not particularly adapted to the building up of a new Church. It is a very important situation and requires to be filled by a man of talents and active zeal and great prudence."

As the first year of Mr. Fuller's rectorship drew to a close, the Vestry found themselves faced with a serious situation. The Rector had preached his first sermon only a few days before the date for re-renting the pews, and there had not been the hoped-for advance in the amount realized; nor had there been any marked growth in the number of communicants or of families interested. In such a situation the increase in salary which they had hoped to make and on which Mr. Fuller had doubtless counted seemed out of the question. They still hoped for better times but the better times had not come. At the annual meeting of April 4, 1831, Mr. Hallett read a letter which the Corporation voted to send to Mr. Fuller.<sup>1</sup> In this letter the Corporation urged Mr. Fuller to stay on at the same salary, but showed considerable discouragement inasmuch as "the growth of the church has not been so great as we had hoped for, and that it still remains an experiment to be more fully tried whether a flourishing Episcopal Church can be established in this section of the town . . . in our opinion the success and probably the existence of Grace Church under the present circumstances depend upon the continuance of our present Rector with us." At the same time the thanks of the Corporation were sent for his "faithful services in the Ministry during the present year." To this, a week later, Mr.

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<sup>1</sup> In connection with this Corporation meeting it is to be noted that the Rector was not *ex officio* a member of Corporation or Vestry until the change in the Charter in 1916, in Dr. Sturges's rectorship. The Rectors for over fifty years seem seldom even to have attended meetings, except during the greater part of Bishop Clark's rectorship, when he was an elected member of the Vestry.

Fuller curtly replied "circumstances beyond my control render it impossible for me to accept the invitation of the parish to continue with them." The Vestry acquiesced with an expression of "the good feelings of the corporation towards him and their wishes for his future prosperity"; and the first rectorship came to a close at the end of the month.

As the annual rental of pews was to take place on May 10th, the Vestry lost no time in writing an urgent letter to Bishop Griswold, then recently removed to Salem, urging him to become Rector at a salary for the present of \$750 a year. The Bishop courteously but firmly replied that to leave Salem "would be imprudent and attended with evil effects," but also said of Providence, "I know not any town or city on this earth which as a place of residence I should prefer before it." Perhaps it was with this encouragement that the Vestry immediately sent an invitation to the Rev. John Bristed, Bishop Griswold's energetic successor at St. Michael's, Bristol, which in its turn was very politely declined, although "so obligingly put into my hands and so judiciously sustained by the gentlemen composing the Committee." Then followed fruitless negotiations with rectors from Vermont to Virginia, while summer and autumn slipped by. Doubtless it was this trying period that Bishop Clark had in mind when he said in his Thirtieth Anniversary Address, on Easter, 1859:

"There was not a man of wealth identified with the original enterprise. There was no missionary organization to fall back upon, . . . . There is something almost pathetic in the records of their Vestry and Corporation meetings, in the efforts made here and there and everywhere to secure a competent rector, a man able to build them up and give strength to the enterprise for such a compensation as they felt themselves warranted in offering. . . . It required a great deal of faith and effort to keep the little frail rickety bark afloat, and I do not wonder that in their discouragement the question was once asked by one of the original movers in the work after every expedient and contrivance seemed to be exhausted, 'May we not as well pull out the plug and let her sink?' "

To the same effect the Rev. Mr. Clark wrote in his 1833 report<sup>1</sup>: "Certainly the highest commendation is due to the few individuals who with limited means and amid every discouragement embarked in the enterprise of building this church, and raising up this parish. The Lord has seen fit to crown their labors with entire success."

<sup>1</sup> *Convention Journal*, p. 13-14.



Under these circumstances it is not strange that the Vestry did not feel justified in offering more than the most meagre salary nor in contracting any engagement of more than a year's duration. Indeed the language of the records strongly suggests that it was understood that the Vestry was thus restricted in its power. Nor is it to be wondered at that even the most zealous young clergymen hesitated to accept a one year's rectorship under such dubious conditions.

At this stage the Vestry, late in 1831<sup>1</sup>, turned to the Rev. George F. Haskins, a young clergyman, who, as a deacon and priest, had ministered to Grace Church, from time to time, both before and after Mr. Fuller's rectorship, and who then was in charge of the services. Accordingly, on January 21, 1832, the record reads "that the Rev. George F. Haskins be invited to become the minister of Grace Church for one year from the time he commenced his ministrations with us." The remuneration offered (\$500 a year) was considerably smaller than that suggested for any other clergyman that had been approached.

Ten days later Mr. Haskins replies very cordially and modestly from Union Street, to the effect that he must decline this wholly unexpected mark of kindness, saying, "I came among you as a missionary. At present, on account of my youth and other considerations I aspire to no higher office. As such, I have thus far labored with you cheerfully and happily; with what success, God only knows. As such, it is still my desire to labour, wherever God may call me." It may be that the "other considerations" included some questions of belief, since a few years later Mr. Haskins is found in the Roman Catholic communion in Boston, where he had a long, if not conspicuous, service. For the time, however, Mr. Haskins continued his services at Grace Church, prepared the first class for confirmation, and represented the parish at the Special Rhode Island Convention in March, 1832.

About this same time serious efforts were undertaken to secure a permanent house of worship, the building of which had been an early dream of the founders. The Richmond Street building was very small, its location was not highly desirable, and a site more central and nearer the homes of the parishioners was sought for.

At the same meeting at which Mr. Haskins was invited to become minister, the Vestry records a vote of thanks to "Col. William Blodgett for the valuable services rendered them in their endeavours to purchase the Providence Theatre," and a fortnight

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<sup>1</sup> Mr. Haskins records a funeral on December 3, 1831.

later a Corporation meeting unanimously votes to purchase the Theatre "if it can be obtained for Six Thousand Dollars," authorizes the Wardens and Vestry to convert the building into a house of public worship, to purchase an organ, and to raise funds for these purposes.

A prominent Providence firm—with Russell Warren an active member of the Corporation, as architect—Tolman and Bucklin, was engaged to make over the theatre which stood on the same corner as the present church at a cost of about \$6,000.

While these ambitious undertakings were in hand, the Vestry, through the friendly offices of the Rev. William Richmond, the Rector of St. Michael's Church, New York, came upon the man who was destined to be the real founder of Grace Church in its material welfare and spiritual strength. On May 2d, the Vestry voted to request Mr. Richmond to invite the Rev. John Alonzo Clark of New York, to visit Providence and to preach one or more Sundays with a pledge that they would offer him the Rectorship for one year. The response to this request not being at first encouraging, the Vestry invited Mr. James C. Richmond to "take orders as speedily as possible" and assume charge of the parish. This invitation not being accepted, on July 9, 1832, the Wardens and Vestry were "directed to invite the Rev. John A. Clark to be Rector of Grace Church." One thousand dollars was "tendered as a Salary." In the letter of the Senior Warden, urging Mr. Clark to accept, the number of families attached for three years past is set down as forty or fifty, the number of communicants as thirty or thirty-five. Mr. Wardwell continues, "The principal discouragements, alluded to, have been, as we conceive, the want of a commodious house, and the permanent ministrations of a faithful, devoted, and acceptable Rector"; and expresses the hope, so abundantly to be fulfilled, that "by the faithful cooperation of us all, with God's blessing our church will be enlarged and permanently erected on the true foundation." This letter makes clear that Mr. Clark had not then been in Providence nor had any of the Vestry met him. The original intention that one of the Vestry should go to New York to confer with Mr. Clark is abandoned, "the excitement respecting the Cholera occasioning obstructions to our intercourse."

Mr. Clark, having visited Providence and doubtless having been impressed with the spirit of earnestness and optimism then prevailing in the parish, in September accepted the Rectorship and began his duties early in October, his salary dating from the eighth.



The church with its "pulpit, reading desk, and communion table," together with the new organ built by Henry Erben of New York, was ready for occupancy early in November. The 15th of that month was named as the great day of consecration, when Grace Church with a new Rector and a large and handsome house of worship should, after the years of waiting, be in a position to go rapidly ahead and assume a leading place in the work of the Church for Christ in city and in state.

The skilfully remodeled theatre was well adapted to serve the purposes of the parish for the critical decade immediately ahead. Its location is correctly described, in the letter of invitation sent to Mr. Clark, as on one of the principal streets, surrounded by a dense population, and so desirable that the Vestry "know of no situation which they should prefer, were a choice in their power." Strange as it seems today it was located in the very heart of the residential district where most of its fifty families lived. Indeed, from Pine to Fountain Street and from Market Square to Greene Street, there was hardly a block where some Grace Church parishioner did not have his home or place of business. The Wardwells lived on Washington Street, the Richmonds and Halletts on Broad and Weybosset Streets; while on Westminster Street were the Taylors, Millers, Vintons, Brownells, and Hoppins.

The new house of worship, moreover, with its ornamental windows and tower in front, had much dignity and attractiveness. It was called "a commodious edifice," "a fine example of Gothic architecture," and so it doubtless was to the taste of that time. Staples in 1842 describes it as follows: "It is a very handsome Gothic building, with appropriate tracery on the windows and doors, and is an ornament to that part of the city." Outside of the choir loft, it would probably hold some six hundred people, and within a few months the new Grace Church was frequently to be packed to the doors.

The striking and forceful personality of the new rector furnishes the key to the remarkable growth of the next few months and years, when the roll of communicants increased from forty-one in October, 1832, to one hundred and fifty some seven months later, and in 1835 to over two hundred and sixty. These additions, largely by conversion or confirmation, brought Grace Church from a place as fifth or sixth of the seven churches in 1831 to the largest in the state in 1835; St. Michael's, Bristol, reporting two hundred and twenty-eight communicants in 1835; St. John's, some one hundred and seventy; and Trinity, Newport, one hundred and

fifteen. In each of the years 1831 and 1832 eight baptisms were reported to Convention. After seven months at Grace Church Mr. Clark reported eighty-four, fifty-nine of these being adults.

This zealous and persuasive evangelist, whose watchword may well have been the words which he boasts were inscribed on the walls of his new church, "Holiness to the Lord," was in his thirty-first year and had graduated at Union College in 1823.<sup>1</sup> He is thus described by Bishop Clark, who, having succeeded him at St. Andrew's, in Philadelphia, when failing health forced him to resign, knew him well in his last days. "Of his ministry here, of the impression that he made upon the community by his earnest, faithful, impassioned preaching, of his efforts to stir up the fire of missionary zeal throughout the Diocese, of his success in planting new churches here and there in our rural districts, of the multitudes that he gathered into the Episcopal fold from all the surrounding religious denominations, of his more signal triumphs in arresting the careless and impenitent, and bringing them to the feet of Jesus in humble faith to ask for mercy, of his tender unction at the bedside of the dying, of his faithfulness in season and out of season, in the pulpit, in the lecture room, in the Sunday School, in the parlor, and in the street, I need not speak at length. He lives so fresh in your memory and heart that there is no call for me to speak his eulogy."<sup>2</sup>

It seems doubtful if among the many remarkable men who have exercised their ministry in Grace Church there has been one of more magnetic personality than that of this pioneer, so filled was he with the zeal of the Lord and the fire of His Spirit.

After Mr. Clark's arrival there was more than a month in which to prepare for the opening and consecration of the new church, and the records are full of items connected therewith. On the fifteenth of November a deed of dedication in behalf of the Corporation was executed by the Wardens, "divesting ourselves, our heirs and successors of all our rites and disclaiming all authority ever hereafter to employ said Church for any common or profane use . . . . promising in behalf of said Corporation and their successors, as far as in us lies, to take care of the repairs of said

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<sup>1</sup> It is of interest that the President of Union College, which under his inspiring spiritual teaching gave to the Church many devoted ministers besides the first two rectors of Grace Church, and to Brown University its great leader, Francis Wayland, was Dr. Eliphalet Nott, the grandfather of Rev. E. N. Potter, D.D. and once a student in Brown University.

<sup>2</sup>Bishop Clark's *Historical Discourse*, Easter, 1859.



Church that it may be kept, together with its furniture, sacred utensils, and Books, in a decent state for the celebration of Divine Service; and also that we will, as God shall enable us, endeavour always to procure and support a minister in Priests orders to celebrate Gods Holy worship in said church according to the liturgy aforesaid.”

In response to this deed, Bishop Griswold read the following letter of consecration,

“In the name of the Father and of the Son and of the Holy Ghost, Amen. Whereas certain persons members of the parish of Grace Church in Providence and State of Rhode Island from the desire of promoting the worship of Almighty God, for the better accommodation of those who attend Divine Service, and that the administration of the religious Ordinances of our blessed Saviour may be more decent and edifying, have at their own labour, cost, and expense, erected and prepared a house or edifice meet and suitable for a house of prayer and have furnished it with a pulpit, reading desk, and communion table, and whereas they have expressed a desire that the said edifice should in a solemn manner be dedicated to Almighty God, in order to fill men’s minds with more reverence for the place where his honour dwells and that they may with affections more devout and to more edification adore his holy name; and whereas the said parishioners have by their Rector, Wardens and Vestry requested me as the Bishop of the Diocese to consecrate this the said house of God’s sacred worship—Therefore, I do now and hereby pronounce and declare that this house hereafter to be called Grace Church is and henceforth shall be set apart and separated from all unhallowed, profane, and worldly uses, and consecrated to the service and worship of Almighty God, for reading his holy word, for celebrating his holy sacraments, for offering the sacrifice of prayer and praise, for blessing the people in his name, and for the performance of all other holy offices according to the canons, and usages, and liturgy of the Protestant Episcopal Church in the United States. And as the minister and in the name of our Lord and Saviour Jesus Christ, I do hereby direct and require that men ever enter this house with devout reverence and religious awe, remembering that God is in heaven and we upon earth, that with sincere hearts and true repentance they confess their sins before him, and worship God in spirit and with the understanding also, making melody in their hearts to the Lord, that in this house the doctrines of Christ be truly preached and the whole counsel of



God be faithfully declared, that here men with due reverence hear the Holy Scriptures and in an honest and good heart receive with meekness the ingrafted word which is able to save their souls, and that in this place all things shall be done decently and in order, and to edifying, to the glory of God and the building up of the Redeemer's kingdom.

Signed,

ALEXANDER V. GRISWOLD,

November 15, 1832.

Bishop of the Eastern Diocese."

On November 23rd and 24th, with four pews reserved for a future enlargement of the chancel, the ninety-eight remaining pews on the floor of the church, were sold at auction. The values ranged from \$75 to \$350, and so great was the demand that a large sum was received in premiums and the proceeds of the sale were some four thousand dollars in excess of the seventeen thousand dollars which had been spent for the land, building, and furnishings. Verily the venture of faith, under the blessing of God, had met with a most cheering response from the community, and a church on the "west side of the river" was no longer an "experiment." A tax at the rate of six percent per annum was levied on the assessed values of the pews until the next Easter, for the support of worship, so that at last Grace Church was on a reasonably firm financial basis. It may be said here that this method of support, by a uniform tax levied on fixed values of pews, was the chief means of financing the parish until the church was made free in Dr. Sturges's rectorship.

At the annual meeting on Easter Monday, 1833, the tax rate was lowered to four and one-half percent, but was raised thereafter from time to time, until, in the last years of the pew system, it was twenty percent. It is rather appalling to think what a small financial obligation this originally laid on each pewholder. The pews must have held six persons, yet there were many pewholders who were bound to pay for the support of their church less than four dollars a year. Even the holders of the best pews were taxed only fifteen dollars and seventy-five cents per annum. That was "indeed the day of small things," as Bishop Clark said in his memorable sermon of Easter Day, 1859, when he reviewed the first thirty years of the Church's history.

There seems to have been no hesitation as to the best manner of spending the four thousand dollars surplus, on which, indeed,

the Vestry had presumably been counting. Less than a week after the sale of the pews the record reads, "that Messrs. [Resolved] Waterman and [John] Taylor be a committee to ascertain the terms that Thomas C. Hoppin will sell his estate in the rear of the Church." A special meeting of the Corporation was held a short time later to authorize the purchase, which was carried through, presumably at the limit set of four thousand dollars. This gave the parish a convenient parsonage in a most desirable location. The Rector was given the use of the house free until Easter, when he began to pay rent of two hundred dollars a year.

In the records of November, 1832, appears a short item of long and far-reaching significance and of great intrinsic interest.

"A letter was presented from the Ladies Sewing Circle of Grace Church presenting an elegant Flagon and two cups valued at one Hundred and thirty-five Dollars for communion service which was received and accepted." Later, as the records of the society show, other pieces were added until the communion silver given was valued at three hundred and eighty-five dollars. This was the society founded by the ladies of the infant Grace Church on November 30th, 1829, at the house of the Senior Warden "to assist in establishing the parish of Grace Church, which was organized the same year; and also to aid in general missionary purposes," and called at first by the distinctive title of "the Episcopal Female Association."<sup>1</sup>

This remarkable society, which has ever been unfailing in good works, was for many years one of the chief sources of support of the missionary work in the state and seems to have been, in the '30's and '40's, the leading social organization of that part of the city. Numbered among its members are said to have been many who were not even parishioners of Grace Church.

Not the least striking feature is the last clause of the original purpose of this ancient society, "to aid in general missionary purposes," for at that early date little was said or thought on this important subject. Such missionary spirit, however, exactly suited the purposes and activities of Mr. Clark. In his first report to Convention he says, "A missionary society has been organized auxiliary to 'The Domestic and Foreign Missionary Society of Protestant Episcopal Church in the United States',"—a phrasing prophetic of the Woman's Auxiliary,—and, a few lines later, "The

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<sup>1</sup> An account of this society, which under different names has continued to the present, is given in the Appendix.







REMODELED PROVIDENCE THEATRE  
FIRST CHURCH ON PRESENT SITE



ladies of the parish are also making efforts by their united industry to raise the means to spread the gospel more fully thro' the destitute parts of our own state." Soon Mr. Clark was known, at least unofficially, as Missionary to the South County, and in 1834 conducted an unusual and very fruitful evangelical mission at Westerly as a result of which Christ Church was founded that same year, probably the first of many daughters of Grace Church. At this Convention the Rhode Island Missionary Society was recognized, with the much discussed Rhode Island Convocation (clerical) as its board of managers. Under this organization missionary work in the State pressed forward as never before and in the convocation Mr. Clark was a leading figure.

In his next report (1834) the Rector notes that "the season of Lent, especially of 'Passion Week' was greatly blessed to our people; . . . more than twenty persons . . . were led to give up their hearts to God."<sup>1</sup>

In this Lent the Rector delivered a very notable course of lectures on the "Holy rite of confirmation" which the Vestry proposed to publish. The record gives one hundred and seventy-six persons confirmed during that year, one of the largest totals recorded at any time in the century.<sup>2</sup>

Mr. Clark also refers to the formation of an adult colored Sunday School, "well-attended (140), and productive of great good . . . for the intellectual and moral improvement of this depressed and ill-fated portion of our population." In this education of the considerable colored population of the city Grace Church was following the notable example set for many years by St. John's Church. The regular Sunday School for the children of the parish was also serving well the needs of the community, as three hundred and fifty-three names were enrolled—probably more than the average enrollment throughout the century and more than at the present time.

In the "Personal Reminiscence of Grace Church" written for the *Providence Journal* by "A. E." in 1857, Mrs. James H. Eames records her memories as follows:

"Mr. Clark's earnest and impressive preaching soon filled the church, and numbers were daily added to it.

"How well I remember the old church, with its reading-desk and pulpit ornamented with arches like 'pigeon holes.' One

<sup>1</sup> *Convention Journal* for 1834, pp. 11-12.

<sup>2</sup> On November 10, 1833, Bishop Griswold confirmed 116 in Grace Church. This was said to be the largest class ever confirmed by Bishop Griswold.

Sunday a strange clergyman officiated there, and, as was the custom then, after the prayers were read he went down into the vestry room to change his surplice for the gown. When he came back into the reading-desk, as he had to, he did not see his way clear to get up into the pigeon hole over the pulpit, which was directly above the desk. He looked up and all around, and then retraced his steps to the vestry, evidently thinking there might be a separate stairway into the pulpit. Seeing his embarrassment, Dr. Brownell went to him and safely piloted him to his elevated post.

“During the early years of Grace Church, the music was not very elaborate, the chants being more often read than sung. The ‘Te Deum’ was rarely sung except on grand occasions, like Christmas and Easter. Often on Sunday the choir would sing only the first five or six verses of it, thinking the patience of the congregation would not hold out if they went through the whole of that hymn, even though it is full of praise and adoration.

“During the whole of Dr. Clark’s rectorship, and I think also of Dr. Vinton’s, the antecomunion service was never read in the morning, and the Holy Communion was administered in the afternoon. During Mr. Clark’s rectorship, while the communicants were going to and from the chancel, the congregation would sing verses from favorite hymns, William H. Greene ‘setting the tunes.’ ”

The marked spiritual activity in the Church at this time was naturally accompanied by prosperity in material affairs. The receipts for the fiscal years ’30, ’31, ’32 were less than \$1,000 each, but the sale of pews and generous contributions brought the total receipts for 1833 to the handsome figure of \$22,623, and ordinary receipts for the year ending Easter, 1834, amounted to \$2,673. So large was the attendance, moreover, that the Vestry several times considered building galleries or otherwise enlarging the church. That the interest was not confined to Episcopalians is attested by the appointment of a committee “to procure seats in the church for the students attached to Brown University,” as well as by the assurance to Mr. Clark on his resignation that the profound regret of his own people “will be generally participated by the people of other Denominations in this city and vicinity.”

In this period of beginnings the acquisition of Grace Church Cemetery, which, much enlarged, is still the property of the Corporation and is occasionally used for burials, in spite of being surrounded by the busy life of the city, may well be recorded. The appointment of a committee on August 7th, 1834,—to



ascertain the expense of purchasing "a suitable Burial Ground" and the likelihood of raising a sufficient subscription,—was speedily followed by the purchase by the Corporaion of the older part of the present cemetery and energetic efforts to put it into proper condition. On the first committee on care and management of the cemetery it is interesting to note the earliest appearance in the records of the familiar name of Amasa Manton. In the April following, his name appears among those present at the annual meeting, and thereafter for nearly thirty years he played a prominent part, especially in the building of the present church and the first chapel. To both these undertakings he was so generous a contributor that at this distance of time it is hard to see how they could possibly have been carried through without him.

The highly satisfactory state of affairs in the young parish was not destined to be of long duration. Hardly had the third year of the rectorship of Mr. Clark begun than he received urgent calls to move to a larger field. By May, 1835, he had decided that it was his duty to go to St. Andrew's Church in Philadelphia. In his letter of resignation to the Vestry, Mr. Clark wrote, "Stronger and holier ties can never bind me to any people, than those which connect me with Grace Church and no one can know the pain it costs me to sever them."

Thus ended the rectorship of this gifted man, who had in less than three years not only won the deep affection and profound respect of a rapidly increasing congregation, but had planted foundations for Grace Church so deep and strong that its position of influence in city and diocese was assured for years to come. Such results could not come from mere popularity and superficial magnetism but bear witness to the unflagging zeal and devoted consecration of a true "Servant of Christ."



## CHAPTER III

### THREE NEW ENGLAND WORTHIES

#### VINTON—HENSHAW—CLARK

1835—1866

On the slope of a small hill overlooking the Seekonk River, under an unimpressive stone bearing the well-deserved inscription, "Faithful unto death, I will give thee a crown of life," rests the body of a son of Providence who some two generations ago was hailed as the most eloquent preacher of the Episcopal Church in the North Atlantic States. A large frame, impressive head, graceful gestures, and voice of unusual richness and musical quality gave the reading and preaching of the third rector of Grace Church wide fame, as his intellectual and spiritual qualities gave him enduring influence. He it was who preached the consecration sermon not only of the present St. Stephen's, but even of Trinity Church, Boston, where he was regarded as the spiritual father of Phillips Brooks. When the English Church generously sought an American to preach in Westminster Abbey on the Sunday nearest the Fourth of July, 1876, this same son of Providence was selected for that difficult and delicate task.

Yet when Alexander Hamilton Vinton, M.D., at the age of twenty-eight came to Grace Church as his first rectorship, not many would have predicted for this Providence stripling so brilliant a future. Sound training, an uncompromising sense of duty, and burning zeal to win souls to Christ, however difficult the way, seem to have been the qualities that attracted the Vestry of Grace Church and led them to select as their leader this young Pomfret physician, fresh from the General Theological Seminary in New York and as yet only in deacon's orders.

But it was not to this son of two old Providence families—the prophet in their midst—that the church turned first after the departure of Mr. Clark,—perhaps because in the summer of 1835 Dr. Vinton was more concerned in winning a wife than in seeking a pastorate. To find a worthy successor to the saintly Clark, the committee looked at once to New York, where at St. Stephen's the Rev. William Jackson was doing a distinguished work. So

strong was the invitation, and doubtless so appealing the pleas of Mr. Clark himself, that Mr. Jackson and his wife came to Providence, where he preached<sup>1</sup> several Sundays in Grace Church. Their visit and their evident fitness for the work occasioned the following letter from the Wardens, the opening and close of which suggest that Mrs. Jackson made an impression in Providence not unlike that of her husband's preaching.

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"Providence,  
July 16, 1835.

"Rev. and very Dear Sir,

Yourself and Lady having done us the great favour of a visit and you of preaching several times to our highest acceptance and satisfaction; and both of you having in the intercourse of private society become acquainted with many of the people of our parishes; be pleased to accept for yourself and Mrs. Jackson the hearty and sincere thanks of the people of the parish for the favour thus conferred, and for the unalloyed pleasure which has attended this interchange of sentiments and feelings. Yourself and Mrs. Jackson are now perhaps better able to decide on the invitation which we, some weeks ago gave you . . . . Permit us to say that the motives which prompted us to adopt that measure have been, more than language can express, increased and strengthened by subsequent events.

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May that great being, whose servant you are, direct and counsel you as to him shall seem right and proper—and evermore, and wherever you may be, shower upon yourself and your amiable Lady the choicest of his blessings."

But then, as since, New York was more likely to take rectors from Grace Church than to furnish them to her, and Mr. Jackson wrote in due time that "it does not seem clear that we ought at present to leave the Station the Great Head of the Church has assigned us in this city."

It was after this disappointment, in September, 1835, that Dr. Vinton was approached, in some degree, it is evident, through his former classmate at the General Theological Seminary, Henry, the son of Resolved Waterman, the highly respected Treasurer of

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<sup>1</sup>The record of this preaching by Mr. Jackson and traditional reference to that of Rev. Henry Waterman and Rev. A. Kaufman seem all that is known of the officiating clergymen from June 1st, '35 to April 1st, '36.



Grace Church. With characteristic spirit Dr. Vinton replied that his duty bade him heed a call to Portland, Maine, inasmuch as "the low and distracted state of the Portland parish would deter a minister who has already a settlement from establishing himself there."

It may be, too, that there was some slight hesitation in the call extended to a young man, well known in Providence, whose views in his student days at the Yale medical school, and probably during his three years at Brown University, had not been those of a professing Christian. Young Vinton and his brothers had been frankly skeptical of the Christian faith and even agnostic. Dr. Vinton freely acknowledged that his reading of Bishop Butler at the insistence of a friend first opened his mind to the truths of Christianity, and further paid tribute to the spiritual influence of one of his dying patients. Though not of record, it may well be that the death of his own father in 1830 disposed his heart to respond to the call of Christ. Certain it is that in the early thirties he gave up his medical practice and went to the seminary with the intent of becoming a medical missionary.

That decade of the thirties was marked far and wide by a very deep and intense religious revival, which brought converts by the hundreds to a serious purpose of amendment of life and an open profession of faith. It is interesting to note that before that remarkable decade was over, one of the first-fruits of the evangelistic movement, in which John Clark had been a word of fire, was himself winning souls from the very pulpit that John Clark had occupied. For the young deacon, after a few months at Portland, saw his way clear to accepting the repeated call of Grace Church, and in April, 1836, he came, as he himself stipulated, for a year's trial. Strictly, being only a deacon, he was not at first Rector, though recorded as such in the minutes of the Vestry, for on the roll of Convention in June he stands as "Deacon, Minister of Grace Church." In January, 1837, it is on record that he is again elected Rector at the original salary of \$1,250. This salary in 1840 was raised to \$1,500 by an increase of the tax on the pews from seven percent to eight percent.

Dr. Vinton's rectorship was a fruitful one both for himself and his Church. In a short time he had checked the falling off that had accompanied the loss of so powerful a personality as that of John A. Clark, with its consequent year of interregnum, and the parish had begun to make a steady advance. In his first formal report as rector, in 1837, Dr. Vinton deplores this loss of ground and



especially the scanty contributions "to objects of religious benevolence" since, as he says, "it is a zeal for these which marks the pulse of piety in the Church, because it is the natural movement of a heart truly alive to the conviction that it is not its own, but is bought with a price. . . . It is the languor of exhaustion and not of indifference which is excusable." And the next year he reports that such contributions are far greater than ever before, speaks of four Sunday Schools, "a new one in the South part of our city," and one for adult colored persons; he notes that nine or ten young men are training for the ministry, and "forty-seven persons have been confirmed to the church."

This reference to a Sunday School "in the South part of our city" that is, on Thayer Street between Arnold and John Streets, is of large significance, since out of that effort came St. Stephen's Church, admitted to the convention just ten years after Grace Church and drawing away from Grace Church a score of communicants and more than one of its very influential members. In the report of 1840 Dr. Vinton speaks of nearly twenty who up to that time had gone "to form the nucleus of St. Stephen's,"<sup>1</sup> and of the probable loss of most of the colored communicants to strengthen the colored mission called Christ Church. He adds, "No minister ought to regret these declinations from the numbers of his church which are thus made the sources of new multiplication, when the mother of us all becomes equally the matron of a new and untrained family."

Hardly had Grace Church recovered from the temporary loss in numbers involved in the starting of St. Stephen's, when it suffered a loss harder to bear with equanimity in the removal from Providence of its Senior Warden and one of the leading spirits among its founders. In the fall of 1841 a letter was received from George S. Wardwell in Brooklyn,<sup>2</sup> stating that his removal to that city necessitated his resignation of the office of Senior Warden.

The resignation of the layman who had been Senior Warden since its founding created a crisis that the young parish was not at the moment in a position to meet. It is interesting to note that thus early in the history of Grace Church a predicament

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<sup>1</sup> An interesting account of the founding of St. Stephen's is to be found in a manuscript letter from Francis Vinton, now preserved in the Rhode Island Historical Society. Rev. Francis Vinton, a younger brother of Alexander, was Rector of St. Stephen's from 1839-1840, of Trinity Church, Newport from 1840-1844. For many years he was the distinguished Rector of Trinity Church, New York.

<sup>2</sup> Mr. Wardwell soon came back to Rhode Island and for years played an important part in the Diocese and the Church in Woonsocket.

arose which has occasionally since disturbed for a time the traditional harmony with which the affairs of the parish have been carried on. Rector after rector commends the unity and singleness of mind of his Vestry and parish, continually describing it as "remarkable" or "unusual." Even reading between the lines of the records, it is rare to find any evidence to the contrary. Yet there are a few cases where it is evident that the Vestry either did not know its own mind, or met with friction in transforming that mind into action. And curiously several of these occasions arose when a vacancy occurred in the office of Senior Warden. Not always is a parish so fortunate as to have a Junior Warden able and willing to step into the more prominent position, nor is this to be expected.

Junior Wardens used frequently to be called the Financial Wardens, as the Senior was called the Rector's Warden, and the two officers possessing differing aptitudes often make a team, as it were, of greater strength than when they are of similar qualifications. In the later history we know from the records, or from outside testimony, of Junior Wardens who refused resolutely to become Senior Wardens. It seems reasonable to conjecture that this was the situation in 1841. The Junior Warden was Dr. Richmond Brownell, an able physician and man of affairs. From the incorporation of the parish he and Mr. Wardwell had stood shoulder to shoulder and carried the parish through the darkest days of its history. Why did he not become Senior Warden? The answer would be an interesting one. At least this much is certain that when the vacancy occurred Dr. Brownell was not elected Senior Warden. Moreover when Edward Walcott, on being elected Senior Warden, refused to accept the office, Dr. Brownell resigned as Junior Warden, and persisted in that resignation, though the parish was thus without a Warden for more than six months, until the Annual Meeting at Easter. What is more surprising, this situation was maintained in spite of a vacancy in the rectorship after January 1, 1842. It is doubtful if, in the history of the Episcopal Church in New England, there is another instance of a strong and well-organized parish carrying on for three months with neither Warden nor Rector.

That Dr. Brownell's course was characterized by any lack of interest or by anything other than a conviction of duty seems clearly disproved by the records. Through the interim he served as "Chairman," was on the Vestry for more than ten years thereafter, and worked on numerous important committees. Another



fact may indicate that his strong opinions led him at times to drastic action. In one of the periodic crises in the musical affairs of the parish Dr. Brownell was appointed Chairman of the Committee on Music and presented a report that for a time seemed to solve the situation. Yet on the presentation of this report he resigned from the Vestry and insisted on remaining off the Vestry from Easter, 1851, until the fall of 1852, when he resumed his place and held it until Easter, 1856. There is nothing in the records to indicate that throughout the quarter century and more in which Dr. Brownell was prominent in Grace Church he was not entirely well-disposed and also entirely sure of the soundness of his position. Clearly there are few laymen to whom Grace Church owes more than to its first Junior Warden.<sup>1</sup>

In church affairs it is as true as elsewhere that misfortunes seldom come singly. Hard upon the departure of the veteran Senior Warden and the unfortunate difficulty in securing a successor, came a call to Dr. Vinton to accept the rectorship of St. Paul's, Boston—a call that has today a familiar ring to the parishioners who remember the loss of Dr. Rousmaniere and Dr. Sturges. Then, as in recent years, the summons was one that imperatively demanded most serious consideration. St. Paul's was, even then, in some ways the most important church in what was perhaps the most influential church community in New England. But Dr. Vinton and his wife were in their native city, surrounded by admiring relatives and friends and supported by a devoted parish. His work was right in flood tide and the future was bright with promise of the hard tasks that Dr. Vinton loved to meet and the rich results for which he yearned. In his annual report to the Bishop that very June he had, doubtless with justifiable pride, been able to say,—

“There has been the same steady zeal and labor as ever for the great objects of Christian benevolence, and, when occasion demanded, a promptitude and facility for special endeavors. The female communicants are, as always so, now a band of most efficient co-workers with us—the pastor's help. Yet we are glad to say they do not occupy the place of invidious preëminence they once did, in comparison with the male communicants of our church. Many of this latter class have come up to their duty strongly and well and have shown themselves men ‘in Christ.’

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<sup>1</sup> It may be added that the debt to the Brownell family which began in 1829 by no means ceased with Dr. Brownell, but in other branches has continued to this day.



"We are able to report the largest number of communicants that have ever been attached to this church. In the year 1835, the reported number was 266. When the parish fell under our charge, and we were able to ascertain the position of its affairs, there were only 227 communicants."<sup>1</sup>

Yet Dr. Vinton was not a man to shirk because the decision was a painful one, nor were the men of Grace Church the kind to sit idly by and let their leader go without lifting a finger. A meeting of the Corporation was called and the question of a new church edifice broached. The old remodelled theatre was not only in need of constant repair but it had repeatedly proved too small to accommodate the congregations that had thronged to hear the burning words of John A. Clark and the inspiring message of their present rector. At that time ways and means were far to seek. The spirit manifested at this meeting and the terse non-committal vote at its close must have disappointed the more optimistic spirits and chilled the hopes and ambitions of their Rector.

"Dr. Arnold was chosen chairman, who stated that the meeting was called for the purpose of taking into consideration the expediency of erecting a new House for Public Worship, and after remarks from several Gentlemen who were all in favour of having a new house, but who deemed it inexpedient for the Corporation to become responsible in any manner for the building of the same, it was finally voted that the Corporation deem it desirable to have a new House for Public Worship."

A second meeting of the Corporation is called, and even more largely attended, to hear a communication from the Rector, doubtless in regard to a departure at least probable. But for the moment the tide of ill is stayed, and the Rector sends word to the meeting that circumstances have induced him to withhold the communication. Soon he informs the vestry of St. Paul's, in the formal language of that time, that "he had not been brought to the conclusion that it was his duty to leave his present field of labor." But St. Paul's will not take "No."

Long and eloquent letters, even visits to Providence follow, with interviews with Dr. Vinton and his friends, and finally eloquent and well-reasoned appeals to the Vestry of Grace Church to yield their claims for the good of the Church at large and the work of Christ in a larger field.<sup>2</sup> The Rector publicly announces that he

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<sup>1</sup> *Convention Journal*, 1841, p. 36.

<sup>2</sup> The significant final letter appears in Volume A of the Records.

wishes only to do his duty and that he will leave the difficult decision to the aged and beloved Bishop Griswold, the leader of the Church both in Rhode Island and in Massachusetts.

Bishop Griswold wisely declines to arbitrate authoritatively, but at the same time makes clear his "conviction of the superior importance and the greater need of the field" in Boston. True to the spirit of his pledge, Dr. Vinton resigns on January 1, 1842, in terms of marked affection and regret. His resignation is at once accepted by the Vestry with such grace as they can summon, and the assurance that they "entertain a grateful sense of the services of their late Rector; and cannot witness, without regret, the rupture of the ties which have bound him to our church." And so the third rectorship comes all too soon to an end.

Grace Church has had many men of remarkable ability as rectors. The most remarkable, perhaps, of all, Thomas M. Clark and David H. Greer, had the longest rectorships, ministering here for nearly twelve and sixteen years respectively. But it was certainly a serious handicap that none of its first three rectors stayed more than six years in this strategic position.

The Vestry, with Dr. Richmond Brownell as "Chairman," immediately set to work to provide for the continuance of the services.<sup>1</sup> At the meeting of January 1, 1842, at which Dr. Vinton's resignation was accepted, Edward Walcott and Henry Barton were elected a committee to supply the pulpit until the next meeting of the Vestry. Just two weeks later, the Rev. Edward W. Peet, then working at St. George's Church in the city of New York, but "without any immediate engagement," was invited not to become rector, as is often stated, but "to fill the pulpit from the first Sunday in February to Easter at a salary of eight hundred dollars per year." He promptly replied that he accepted and would "take the Steam Boat on Wednesday, February 2d." This engagement was later extended, so that Mr. Peet officiated at Grace Church, with faithfulness and efficiency, at least until October, 1842. He was succeeded for a time in 1843 by the Rev. Thomas F. Fales.

No doubt the question of providing a new rector was complicated by the situation in the Eastern Diocese. The beloved Bishop Griswold then in his seventy-seventh year, old and worn by the arduous duties of an episcopate of over thirty years, had already

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<sup>1</sup>Dr. Vinton evidently continued to officiate for several Sundays, and the invitation to Mr. Peet was on his advice. A note in the first Parish Register gives Feb. 1st as the close of his rectorship.



at the convention of the Eastern Diocese in the fall of 1841 asked consideration of the election of an assistant bishop, who should have the right to succeed him. But the very existence of the Eastern Diocese was itself in question. Vermont and New Hampshire had already withdrawn and in Massachusetts and Rhode Island the desire for independence was increasing. The most sober common-sense probably realized that with the death of Bishop Griswold the usefulness of the Eastern Diocese would be at an end. The wonder is that the expedient, devised to meet an emergency, served so long. Presumably nothing but love and personal loyalty for Bishop Griswold made its continuance for over a quarter of a century possible.

Grace Church, however, having twice called Bishop Griswold as its rector, had long cherished dreams of joining forces with the diocese in the maintenance of the episcopate in Rhode Island, and such dreams die hard. There was much in the present circumstances to revive them, as, if an assistant bishop were to be chosen either for the Eastern Diocese or the State of Rhode Island, it would not be unreasonable that he should reside in Providence during Bishop Griswold's lifetime, and the diocese would necessarily look to some prosperous parish to pay the greater part of his salary. Accordingly a special meeting of the Corporation was held on June 13, 1842, the night before the Convention was to meet at Bristol, to ascertain "the views of the members of the Corporation relative to the action of the Delegates to the State Convention from this Church, upon the subject of electing an Assistant Bishop, should the Convention decide to choose one at this Session." It was then "Resolved that the delegates from this Church to said Convention be authorized—that in case said Convention shall decide to proceed to an Election of Assistant Bishop (to be Bishop of this diocese in case he survive our present venerated Diocesan, Rev. Alex. B. Griswold) and the choice should fall on the Rev. Dr. Whitehouse of Rochester, New York;—to give assurance to said Convention that the said Rev. Dr. Whitehouse will be immediately elected Rector of Grace Church, Providence, Rhode Island, at a salary of Fifteen Hundred dollars per Annum; and that said delegates be instructed to use their utmost influence to bring about a measure which we believe will promote the spiritual interest of the Church in this State, and of this Church in particular."

As was natural such a decisive step as this was hardly taken without opposition. The situation was so complicated by con-



ditions in New Hampshire, Maine, and especially Massachusetts that diverse opinions were inevitable. Immediately on the passage of this resolution Samuel Larned, who had been vestryman and delegate to Convention for over two years, resigned both offices. Dr. Brownell, who had been delegate since 1837, also resigned as delegate though not as vestryman,—but the unwillingness of a busy physician to attend an out-of-town convention may have little significance. In the Convention at Bristol, next day, the matter of electing an Assistant Bishop was referred to a committee consisting of Rev. Dr. Crocker of St. John's, Rev. Henry Waterman,<sup>1</sup> of St. Stephen's, and Rev. Francis Vinton,<sup>1</sup> of Trinity Church, Newport, of the clergy; and Stephen T. Northam of Newport, Edward Walcott<sup>2</sup> of Grace Church, and David Daniels of Woonsocket, of the lay delegates. This committee doubtless had the benefit of the most authoritative advice in the matter, as Bishop Griswold was himself present at the Convention. Just what its report was is not recorded; but it effectively disposed of the proposal of an Assistant Bishop so far as Rhode Island was concerned, for the Journal reads "The Committee . . . . made a report, which was accepted. And on motion, the whole business was laid upon the table."

It seems likely that it was becoming clear that the coalition diocese must soon come to an end. Events moved fast in that direction. In September of that year the Rev. Manton Eastburn was elected as Assistant Bishop by the Diocese of Massachusetts; Bishop Griswold dropped on Bishop Eastburn's doorstep on February 15, 1843, dying a few minutes later; and in April, 1843, a Special Convention was called to elect a bishop for Rhode Island.

What views were prevailing among the leaders of Grace Church through that summer and fall of 1842 it is difficult to say. In a curiously complimentary and urgent letter a call was extended to the Rev. Charles W. Andrews, probably of Philadelphia, "to officiate from the first of October to Easter, 1843<sup>3</sup>, at a salary of Twelve Hundred dollars." The tone of the whole letter is that of a parish hopefully calling a new rector; but it is not strange that the offer was not accepted.

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<sup>1</sup> Henry Waterman, the son of the Treasurer of Grace Church, was an old Grace Church boy, and Francis Vinton was Dr. Vinton's younger brother.

<sup>2</sup> Edward Walcott and Henry Barton were the new Wardens of Grace Church elected on Easter Monday, 1842.

<sup>3</sup> It may be noted here that the Vestry, by tradition or otherwise, felt that they had no power without the action of the Corporation to call a Rector for more than a year.

A Corporation meeting is called for October 28, 1842, is well attended, but is adjourned with no action taken. Vestry meetings are held on November 21st and 22nd, but no business is recorded. Finally a Corporation meeting is held in December and the Vestry is authorized to invite the Rev. Edmund Neville of Philadelphia as Rector, at the same salary Dr. Vinton had been receiving, fifteen hundred dollars; but the call is declined.

Then came the sudden death of Bishop Griswold and the determination to elect a bishop for Rhode Island as a separate and distinct diocese; and the dream of having a bishop as the regular occupant of the pulpit of Grace Church was destined to be realized. On April 3, 1843, at a special meeting of the Corporation, a delegation was chosen to represent Grace Church in the Convention.<sup>1</sup>

The Vestry, especially empowered by the Corporation, authorized the delegates "in case the Rev. J. P. K. Henshaw, D.D., of Baltimore is elected Bishop to assure the Convention that an invitation will be given to him to the Rectorship of this Church at a salary not exceeding Fifteen Hundred dollars per Annum." As the action of the Convention was favorable and Dr. Henshaw was elected bishop at a salary of four hundred dollars, the Vestry met again on the day following, passed the formal vote of election, and appointed Henry Barton, the Junior Warden, to go to Baltimore to urge Dr. Henshaw to accept the two positions. As the Diocese had named as its two emissaries to Baltimore, Rev. Henry Waterman of St. Stephen's, whose candidacy for holy orders had been from Grace Church, and William T. Grinnell, our first-named delegate to the Convention, the claims of Grace Church on the attention of the bishop-elect were sure to be favorably presented.

Of the visit of the delegation from Rhode Island Bishop Henshaw wrote to a friend on April 11, 1843, in the following frank and earnest manner:

"In the Saturday-night train of cars, three gentlemen from Rhode Island arrived here; two of them, a committee appointed by the convention to inform me of my election, present me a certificate, signed by all the members, and urge my acceptance. The other a delegate from Grace Church, Providence, bringing with him the certificate of my election as rector.

"I had a long interview with the committee yesterday, and I believe received from them all the information about the diocese and parish that will be necessary to guide my decision. But, my

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<sup>1</sup> W. T. Grinnell, Edward Walcott, Russell Warren, and Dr. S. Augustus Arnold are recorded as Delegates.



dear friend, this is the sorest trial of my ministerial life. The excitement among my people, and in my own family; the thought of sundering tender and affectionate ties which have so long existed; the fear of its influence upon the particular congregation of St. Peter's, and the interests of this diocese; together with the sacrifices of worldly comfort and interest, necessarily involved in it, all make me shrink back from the thought of removal—and say, 'Lord, why send me, and not some other?'

"But, when I reflect, on the other hand, that this new call has come from a quarter whence I had no reason to expect it (having no personal acquaintance with the great majority of the clergy of Rhode Island), and that my name was the means of producing such entire unanimity upon this exciting question; the *snug* size of the diocese—truly *primitive*—the strong assurance given me of the most cordial support of the entire body of the clergy and laity; it has so much the aspect of a Divine call, that I hardly feel myself at liberty to refuse, 'lest haply I should be found fighting against God.' If I know my own heart, it is my desire to forget self-interest and happiness, and, at the expense of any sacrifice, do my duty to God and His Church."<sup>1</sup>

Dr. Henshaw, at the time of his election just completing his fifty-first year, was a man of remarkable piety and force. More than a quarter of a century before he had accepted the rectorship of St. Peter's Church in Baltimore when that parish was sadly run down and in a discouraging state of dissension and disloyalty. By his earnestness and energy he soon brought it to prosperity and great usefulness. His congregation had grown so numerous that shortly before his election as bishop he had built a larger church in a growing part of the city and sent thither with his blessing a considerable part of his own congregation. His influence and power in Baltimore were unquestioned, especially in the organization of good works and in promoting Christian education. Small wonder that he shrank somewhat from leaving the scene of many victories and the sources of large popularity and accepting office as bishop of a small and financially weak diocese, with his chief responsibility that of pastor of a church that for a year and a half had been without a rector.

Yet undoubtedly the difficulty and definiteness of the task appealed to the zealous spirit of a man who may well have realized that the best work he could do in Baltimore had already been

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<sup>1</sup>THE LIFE OF BISHOP HENSHAW of Rhode Island, John N. Norton, pp. 119-120, N. Y. 1859.



done. There were besides, as we shall see, strong ties that drew him to New England and to Rhode Island in particular.

John Prentiss Kewley Henshaw was born June 13, 1792, in Middletown, Connecticut, of a Puritan family not at that time openly professing Christianity. Business interests led his father, when John was eight years old, to move to Middlebury, Vermont, where the boy applied himself so diligently to his studies and showed such natural ability that he graduated from Middlebury College at the age of sixteen. His father, realizing the importance of so talented a youth continuing his studies in a stimulating environment, sent him to Harvard University for more advanced work, with the expectation that he would there eventually fit himself for the profession of the law. Making a visit, however, to his boyhood home in Connecticut, young Henshaw happened to go to the Episcopal Church where the Rev. John Kewley, M. D., was rector.<sup>1</sup> At once he came under the influence of one of the strongest and most magnetic personalities in the Episcopal Church of the time.

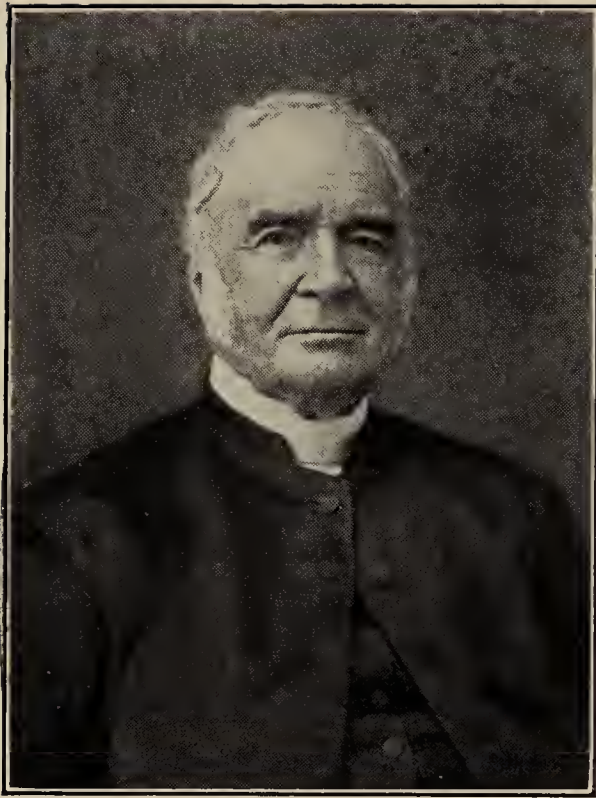
With such zeal for the cause of Christ did Dr. Kewley inspire young Henshaw that on his return to Middlebury he so led his family to consider professing Christianity, that his father drove to Middletown and brought Dr. Kewley to Vermont. As a result of his ministry and preaching there the Henshaw family were baptized, and the young student soon gave up the law as his future profession and dedicated himself to the Christian ministry. Not long after this, in the summer in which young Henshaw reached the age of nineteen, Dr. Griswold, the new bishop of the Eastern Diocese, visited Middlebury and was favorably attracted by the intelligence, tact, and zeal of this young man. Almost at once he set him to work along the Canadian border as lay-reader to organize and minister to the people in that region. So well did he discharge these duties that, when in the fall he came down here to Bristol, to take up his theological studies under Bishop Griswold's immediate supervision, he was speedily given large responsibilities and important work to carry through. Among other activities, it is said that he held the first Episcopal service in the town of Warren, where St. Mark's Church has just now celebrated its centennial. When the Bishop was away on his

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<sup>1</sup> There is a most extraordinary air of mystery and romance about this Englishman, who was later rector of St. George's, New York. It seems likely that both before and after his meteoric career in this country he was a Roman Catholic priest. And there were sober-minded men who came to the seemingly wild conclusion that he was all the time acting under Jesuit orders. In the *Church Review* for 1849, p. 51, Bishop Henshaw gave a discriminating account of Dr. Kewley.



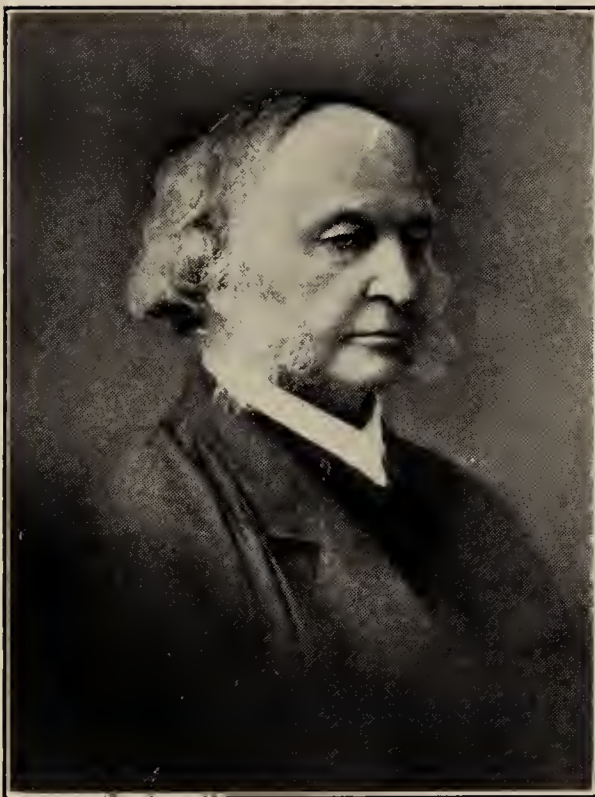




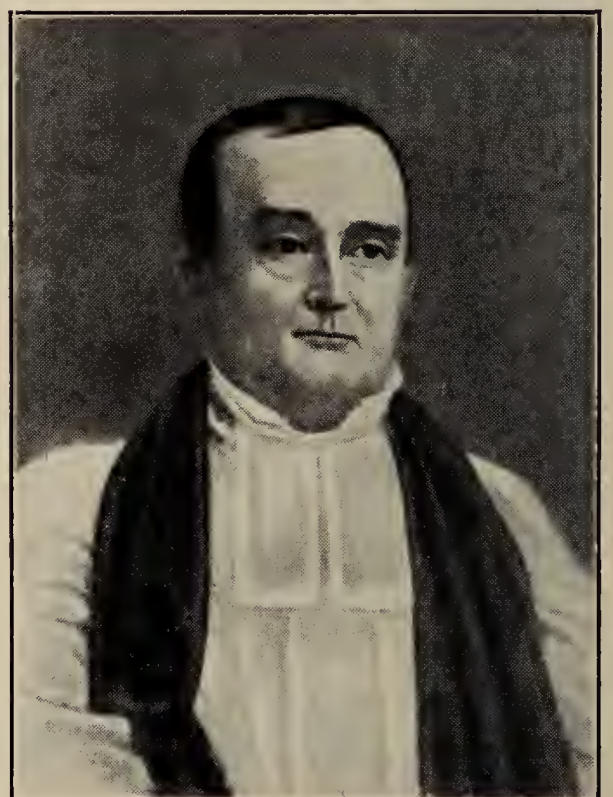
REV. SAMUEL FULLER, D.D.



REV. JOHN A. CLARK, D.D.



REV. ALEXANDER H. VINTON, D.D.



[RT. REV. JOHN P. K. HENSHAW, D.D.]



long journeys of visitation to Maine, New Hampshire, and Vermont, he left St. Michael's in the charge of this wise and energetic young man whose first missionary journey in Vermont the youth had picturesquely described as going "like a flaming sword."

At one time Bishop Griswold sent Henshaw for an extended stay at Marblehead, Massachusetts, in an effort to revive in that community the lost fortunes of the old historic church, for some time closed. Many years later one of his congregation there wrote thus of the effects of his preaching, especially on the careless and unconcerned. "Never shall I forget the thrilling effect of preaching like this, as I looked around . . . the overflowing church and saw the deep emotion . . . He was followed on his departure by the prayers, and tears, and thanksgivings of the hearts he had trained to God."

At the first canonical opportunity, that is, on his twenty-first birthday, John P. K. Henshaw was ordained deacon by Bishop Griswold in St. Michael's, Bristol, where the next summer (1814) he married a Bristol girl, Miss Mary Gorham. After some years of markedly effective work at St. Ann's, Brooklyn, during which, again on his birthday to lose no time, he was ordained priest by Bishop Hobart, he was called to the difficult work in Baltimore that was to occupy him for over a quarter of a century.

With such interesting and deeply rooted memories of life in Rhode Island as must have been in Dr. Henshaw's mind and heart it is not strange that the call to take up the work so closely associated with his old teacher and friend and his own early ministry came with irresistible force.

Accordingly, Dr. Henshaw on April 17th accepted the call to Grace Church and to "the Episcopate of Rhode Island." His letter to the Vestry is one of unusual fineness of feeling and dignity of expression. In closing he wrote,—

"I yield myself to what appears to be my Master's will, reposing full confidence in his promised blessing and your Christian kindness and hearty cooperation.

"Soliciting your prayers, and those of the congregation, that the proposed union, which is now formed between us, may be happily consummated, and redound to the glory of God, the salvation of souls, and the edifying of the body of Christ,

I remain, Gentlemen,  
respectfully and affectionately  
Your Rector elect

J. P. K. HENSHAW."

Surely, as we look back on the years that followed, we recognize that the fervent prayers of these righteous men were destined to be literally and abundantly fulfilled.

The bishop-elect proceeded promptly to arrange for his institution as rector and his consecration as bishop at an early date. He had a host of friends in the Middle States and many of the New England dignitaries must be included. It was decided that he should assume the rectorship of Grace Church on Thursday, August 10th, and be consecrated in St. John's Church on the day following. One curious and unusual occurrence has often been noted,—namely, that the new Rector preached his own sermon of institution. As Dr. Henshaw's intimate friend Dr. Johns, Assistant Bishop of Virginia, had been confidently expected to preach that sermon but was not present, this rare procedure was doubtless due primarily to some untoward chance which delayed Bishop Johns' arrival until after the service of Institution. But the way in which the emergency was met is indicative of Dr. Henshaw's decisiveness of character, his desire not to risk the ineffectiveness of a hurried substitution, and his reluctance to impose a trying task on some willing friend. As we know that Bishop Johns preached the sermon at the morning service in Grace Church on the first Sunday of the new rectorship it is easy to draw the conclusion that, when it was learned that the expected preacher on Thursday had been delayed, Dr. Henshaw quietly and quickly decided to reverse plans already made, to preach himself the sermon he had prepared for Sunday and have the Assistant Bishop of Virginia preach on the coming Sunday the sermon intended for the institution. If that was indeed the case, it was an illustration of that common sense and broadmindedness in adapting means to ends in the interest of efficiency which seem to have been among Dr. Henshaw's marked characteristics.<sup>1</sup>

At the request of the Standing Committee of the Diocese of Rhode Island the bishop-elect was instituted into the rectorship by the Right Rev. T. C. Brownell, Bishop of Connecticut. The Bishops of New York and Maryland as well as numerous clergymen of Rhode Island and other dioceses were present at the occasion, which was one of marked solemnity.

The consecration, next day, in St. John's Church, was even more of an occasion with fifty clergymen and five bishops present.

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<sup>1</sup> It is recorded that Bishop Henshaw's regular ministration in Grace Church began on Sunday, September 3rd, he "administering Holy Communion in the morning and preaching in the afternoon."



Bishop Whittingham of Maryland, Dr. Henshaw's former bishop, preached the sermon and the four other bishops took part in the service. Morning prayer had first been "offered" by Dr. Nathan Crocker, who had been rector of St. John's for nearly half a century. The bishop-elect, attended by Rev. George Taft of St. Paul's, North Providence (now Pawtucket) and Rev. Francis Vinton, then of Trinity Church, Newport, was presented to Bishop Brownell of Connecticut, as consecrator, by Bishop Johns and Bishop Whittingham. Bishop Hopkins of Vermont united with the other bishops in the laying on of hands.

One of the first accomplishments of Bishop Henshaw was to increase the support and strengthen the interest for benevolent enterprises throughout the Diocese through the general introduction of a regular Sunday offering. Prior to that time offerings had been sporadic and usually for some very special purpose. In response to the Bishop's plea to the churches the Vestry of Grace Church took prompt action and voted, on December 9th, 1843, "that the plan recommended by the Bishop in his Pastoral Letter, under date of November 20, 1843, for charitable purposes by weekly collection of Sunday offerings be adopted." A strong committee with the Rector as chairman was appointed to appropriate these funds. This method of raising money for worthy purposes and of distribution through the agency of a standing committee was continued for many years and was productive of much good.

Hardly had the new rector begun his ministry when he was confronted by the serious problem of building a new church. For some years there had been growing doubts of the strength and safety of the church edifice and for an even longer period an earnest desire to build a larger and more imposing house of worship to accommodate the numbers who often taxed the capacity of the church. In the winter of 1844 a committee was appointed to "procure competent judges and have a thorough and complete examination of the building now occupied by the Church for the purpose of ascertaining if the same is perfectly safe." This committee soon reported from four Master Builders that one of the main plates was broken off and the supports of the roof much decayed, that consequently the building was unsafe and could not be repaired except at heavy expense. A special corporation meeting was immediately called and largely attended. The next day being Sunday it was voted to request the Rector to hold the services in the Lecture Room in the basement and a Committee



was appointed to ascertain the legal rights of the pewholders and what steps would be necessary to erect a new church. The first two names on this committee were those of Dr. William Grosvenor and Amasa Manton. These two, together with Amory Chapin, were added to the Vestry a few weeks later, when the number of vestrymen was increased to ten. To Amasa Manton in particular Grace Church was to turn in the difficulties of the next few years and he played a leading part in solving the problem immediately ahead.

In accordance with most careful reports, signed by Dr. William Grosvenor, the Vestry offered the old pewholders twenty percent of the appraisal value of their pews as credit towards pews in the new edifice or in cash at the time of the sale of these pews; proceeded to secure lots<sup>1</sup> adjoining the church on Westminster and Mathewson Streets, running through to Chapel Street, providing a site for the new church 90 by 180 feet; and speedily raised subscriptions amounting to over \$20,000 toward pews in the new edifice. Though these subscriptions were less than the minimum of \$25,000 set, the Corporation felt justified in proceeding to procure plans for the new building. These were submitted by Russell Warren, a member of the Church and the architect who a decade before had transformed the old theatre into their present church, and by Richard Upjohn of New York, the architect of old Trinity Church in that city and the leading church architect of his time in this part of the country.

After considerable difference of opinion the Corporation decided in favor of Mr. Upjohn's plans, which were less expensive than those of Mr. Warren, and, \$25,000 having by that time been raised, the building committee were authorized to proceed with the construction of the new church. The Building Committee, as finally constituted, consisted of Amasa Manton, Edward Walcott, William T. Grinnell, Dr. S. Augustus Arnold, Amory Chapin, and Dr. William Grosvenor.<sup>2</sup>

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<sup>1</sup> The lot on Westminster Street was owned by William A. Howard and that on Mathewson Street by Shubael Hutchins.

<sup>2</sup> As originally appointed this committee also included Samuel Larned, Russell Warren, James Y. Smith, and Nathaniel F. Potter. There is no record of the resignation of any of these except Samuel Larned, but their names do not appear in the later accounts of the committee. The death of Amory Chapin in the fall of 1845 was clearly a very severe loss to the committee and the Church. It may well have been one of the chief causes of the financial difficulties involved in the erection of the new edifice.

Further investigation having confirmed the fears as to the unsafe condition of the roof and ceiling of the church the Vestry looked about for a more suitable place than the Lecture Room for the services. On Easter Day, April 7, 1844, the parishioners worshipped in St. Stephen's in a Union Service. The Wardens reported on April 13th that they "had engaged the House belonging to the Universalist Society for the term of six months at the rate of \$300 per annum." This was the old First Universalist Church on the corner of Union Street where the Boston Store now stands, a prominent feature of Westminster Street a century ago. At its expiration this lease for some reason was not renewed, and services were held in "Mechanic's Hall in the new building of the Washington Insurance Company" which was hired from October 12 to April 12, 1845. Then the Universalist Church was hired again from May 8 to October 8, 1845.

A curious entry occurs in the minutes of the Vestry for January 15, 1845, for which no explanation has been found in the records of the General Assembly, but which it would seem probable was connected with the disposal of the old church or the transfer of rights to the new.

"Whereas Messrs. Duty Greene, Cyrus Dyer, and William Foster have petitioned the General Assembly for the exercise of visitatorial power upon the Corporation of Grace Church for various purposes, and whereas said petition was referred to the Committee on Corporations," therefore Resolved, "That Messrs. Walcott, Grosvenor and Manton be a Committee to appear and answer to said petition with power to call in the aid of Council, Records, etc., and manage and defend the same as in their judgment shall seem best."

At the next meeting, in March, it is reported that this committee with counsel appeared before a "Committee of the Hon. General Assembly," and that that "Committee decided that they could afford the petitioners no relief, and that they must report to the General Assembly that the Petitioners have leave to withdraw their petition."

In the spring of this year (1845) the scarcity of good lots remaining in the Cemetery led the Corporation to purchase a considerable addition, long known as the "New Cemetery." This was bought at a price far below the market value from Resolved Waterman, for many years Treasurer of Grace Church, but then of St. Stephen's, where his son was Rector. The Treasurer gave the note of the Corporation to Mr. Waterman for \$800. This



purchase served as a bone of contention for nearly half a century with Mr. Waterman's son, the Rector of St. Stephen's Church. Some of his claims were for several thousand dollars, but he eventually settled in full for a few hundred. It may have been because of this dispute that the account was for many years carefully kept separate from that of the original cemetery.

About this time the Vestry, having in mind the laying of the corner stone of the new church, voted "That Dr. S. Augustus Arnold and the Wardens be a committee to prepare a Historical Sketch of the Church." Such a sketch is included in the list of the articles placed in the stone. After the mortgage was paid off by Bishop Henshaw the Corporation "Resolved, that Rt. Rev. J. P. K. Henshaw, S. Augustus Arnold and Edward Walcott be a Committee to write a history of Grace Church from the time of the laying the cornerstone to Easter Monday, 1850, the time of the extinguishment of the debt, which Report shall be submitted to the vestry and if approved by them together with the history previously written and deposited under the corner stone shall be recorded in the Books of this Corporation."

No trace has been found of either of these documents and it seems likely that their contents will remain utterly unknown until some future generation has access to the contents of the "Lead Box" under the corner stone itself.

This corner stone was laid on the 8th of April, 1845, by Bishop Henshaw "with all the solemnities and devotions usual upon such occasions in the Protestant Episcopal Church." The report in the *Journal* states that the weather was very unpropitious, and the Clerk of the Vestry records that "a large concourse of persons of all denominations were present, also Bishop Horatio Southgate ["Missionary Bishop to the Dominions of the Sultan of Turkey"] and several of the clergy of other Dioceses, together with all the clergy of this Diocese." As to Bishop Henshaw's sermon the Vestry records state "a very solemn, interesting, and impressive discourse was delivered by the Bishop, in which he vindicated the Episcopal Church from many of the objections urged against her, and fully established her true catholicism, her evangelical purity of faith and doctrine, and her freedom from ignorance, error, superstition, intolerance, and bigotry." And the account in the *Journal* runs,—The Bishop delivered "an eloquent and well-timed address. The subject was religious toleration and was marked throughout with the sound reasoning, vigour of



thought, and beautiful imaginings for which the Reverend gentleman is characteristic.”

As the corner stone was never marked and can no longer be identified, it is well to note that the stone according to the description in the records is “in the east corner of the Church in the east buttress of the main wall.” It is now probably at least partially covered by the stones of the parish house. Those in charge of the building of the parish house state that they have no reason to believe that it was in any way disturbed at the time of the erection of that edifice.

In this stone “in a Lead Box hermetically sealed” were placed, according to the records, an unusually extensive and interesting collection of articles.

#### LIST OF DEPOSITS IN THE BOX UNDER THE CORNER STONE.

1. The Holy Bible.
2. The Book of Common Prayer.
3. History of Grace Church from its commencement to the laying of the Corner Stone.
4. Constitution and Canons of the Protestant Episcopal Church of the United States.
5. Constitution and Canons of the Protestant Episcopal Church of the Diocese of Rhode Island.
6. Journal of the General Convention of the Protestant Episcopal Church of the United States for 1844.
7. Journals of the Convention of the Protestant Episcopal Church of Rhode Island from 1840 to 1844.
8. Journal of the Special Convention of the Protestant Episcopal Church of Rhode Island in 1843.
9. Pastoral Letters of the House of Bishops from 1808 to 1844.
10. Journals of the proceedings of the Board of Missions of the Protestant Episcopal Church of the United States 1841 to 1844.
11. Journal of the Convention of the Protestant Episcopal Church of the Diocese of the State of Maine for 1844.
12. Spirit of Missions for April 1845.
13. Bishop Griswold on the Reformation.
14. Sermon delivered at the Consecration of the Bishop of this Diocese.
15. Sermon preached before the Bishop, Clergy, and Lay delegates constituting the Board of Missions October 1844.
  - Pastoral Letter on Sunday Offerings.
  - Sermon on the Work of Christ's Living Body.
  - Lectures and tracts on Church subjects by the Bishop of this Diocese.
16. Sword's Almanac and Church Register for 1845.

17. Church Almanac for 1845.
18. Moore's Providence Almanac and Directory.
19. Name of the President of the United States. Name of the Governor of the State of Rhode Island. Name of the Mayor of the City of Providence.
20. Names of the Bishop of this Diocese—of the Rector, Vestry, and Officers of Grace Church.
21. Names of the Building Committee—Architects—Contractors and Master Builders of the New Church.
22. Religious and other papers of the day.
23. Coins of the United States.<sup>1</sup>
24. The Office of Devotion and Ceremonies used at the laying of the Corner Stone Tuesday, April 8, 1845.

The erection of the new church went steadily on through the summer and fall of 1845 and the winter of 1846. By Easter of this latter year it was evident that occupancy in a few weeks could be counted on. It was doubtless with a view to the new order of things that in the minutes of the meeting of the Vestry for organization immediately after the annual meeting the following optimistic, if not paradoxical, record appears

“Messrs. Manton and Walcott were appointed Music Committee with authority to obtain a first rate Organist and Choir at an expense not exceeding seven hundred dollars per Annum.”

Plans were now made for the consecration of the new edifice by Bishop Henshaw on June 2d, being Tuesday in Whitsun-week. The wardens and vestrymen signed a formal deed of dedication with a request to the Bishop to consecrate “the said Church to Almighty God, Father, Son, and Holy Ghost, and set it apart to be hereafter employed in His holy worship and service.” The following is the official statement of the consecration as it appears in the first volume of the records of Grace Church.

“Providence, June 2, 1846.

Tuesday in Whitsun-week.

“On this day, the new and splendid edifice erected by the Corporation of Grace Church was solemnly dedicated to the service of Almighty God by the Right Reverend John Prentiss Kewley Henshaw, D.D., Bishop of Rhode Island, assisted by Right Reverend Bishop Doane of New Jersey, Right Reverend Bishop Eastburn of Massachusetts, and by several of the Reverend Clergy of the Diocese of Rhode Island and of other Dioceses.

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<sup>1</sup> “The Coins of the United States deposited were only the Silver and Copper Coins, with a few others presented.”



## ORDER OF SERVICES

1. The deed of Dedication was presented to the Bishop by the Senior Warden.
2. The service of Consecration by the Bishop of the Diocese.
3. The Sentence of Consecration was read by the Rev. George Taft.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I, John Prentiss Kewley Henshaw, D.D., Bishop of Rhode Island, having received a deed of dedication of Grace Church in the city of Providence, and Diocese of Rhode Island, devoting it to the service of Almighty God, according to the rites and usages of the Protestant Episcopal Church, in the United States of America, have this day in the use of the service provided for the consecration of a Church or Chapel, and assisted by the Right Reverend Bishops of New Jersey and Massachusetts, and by several of the Reverend Clergy of the Diocese of Rhode Island and of other Dioceses, on this second day of June, in the year of our Lord One Thousand Eight Hundred and Forty-Six, being Tuesday in Whitsun-week, solemnly consecrated the edifice to be hereafter known by the name and style of Grace Church, Providence, in the Diocese of Rhode Island, to the service of Almighty God.

And I do by this instrument declare that the said edifice is now separated from all unhallowed, ordinary and common uses, and sacredly dedicated to the service of the Eternal Trinity in Unity, for the reading of His holy word, for the celebration of His holy sacrament, for offering to His glorious Majesty the sacrifices of prayer and thanksgiving, for blessing the people in His name, and for the performance of all other holy offices, as prescribed in the Book of Common Prayer, and administration of the sacraments and other rites and ceremonies of the Church, according to the use of the Protestant Episcopal Church, in the United States of America.

Given under my hand and seal on this second day of June being Tuesday in Whitsun-week, A.D. 1846 and in the third year of my consecration.

Signed,

J. P. K. HENSHAW,

Bishop of Rhode Island.

4. Morning Prayer to the Lessons, by Rev. J. H. Eames, with proper Psalms.
5. The first proper Lesson by Rev. Mr. Hall.
6. The second proper Lesson by Rev. J. W. Cooke.
7. Remainder of Morning Prayer by Rev. Dr. Crocker.
8. Psalm in Metre—selection 21st, 2nd and 3rd verses by Rev. G. W. Hathaway.
9. Ante-communion, by Right Rev. Bishop Doane of New Jersey.
10. Selection 79th (Old hundred) Psalms in Metre, Rev. Mr. Vail.
11. Sermon by the Bishop of the Diocese.
12. 101st Hymn, by Rev. J. A. Crane.
13. Offertory (for Missions in this Diocese) and prayer for the whole state of Christ's Church Militant by Right Rev. Bishop Eastburn of Massachusetts.
14. Voluntary on Organ, while the non-communicants were retiring.
15. Communion office, by the Bishop of the Diocese.
16. Hymn, before the distribution of the Elements, by Rev. B. Watson.
17. Post-communion by Right Rev. Bishop Eastburn.



The new church had a raised Sanctuary of very moderate size occupying less than half the width of the church and only seventeen feet in depth, with a small communion table of carved black walnut underneath the chancel window. Back of the table, against the wall was a chancel screen of richly carved black walnut arranged in a series of interlacing arches. There were vestry rooms on each side, opening only into the nave. The altar rail was just at the top of four short steps and the font was at first on the left just in front of the rail. Later it was in the middle. There were three short pews sidewise to right and left, close up to the line of the sanctuary wall and extending down to the middle of the first windows, which were placed as now. Three more transverse pews on each side formed part of the body of the church. Between these sets of three pews was an aisle, about ten feet wide, running across from wall to wall. In the center of this aisle was a large register, which, with two small registers at the foot of each aisle, seems to have been the only means of heating the church—clearly inadequate, to judge from frequent complaints. In this transverse aisle were also the two massive pieces of chancel furniture. In the middle of the left section and only two or three feet away from the pews was the large reading desk. The most prominent feature of the church, however, was the lofty hexagonal pulpit of the “hour glass” type, close to the pews and reached by a flight of eight or ten steps winding up from the right side-aisle and occupying some twelve feet in width along the front of the pews on the right. Over this later, from 1867 to 1878, was a huge shell-shaped sounding-board emblazoned with a large dove.

The organ and choir were in the loft at the rear, with another black walnut screen partly cutting them off from the view of the congregation. It was then, as the nave is today, one of the finest examples of the Gothic church architecture of the middle 19th Century.

The following formal description, taken from the records, was apparently written under the architect’s direction.

“The new edifice is constructed in the style of pointed Architecture commonly called the Early English, and which prevailed in England, in the 12th, 13th, and 14th centuries. It consists of a nave and two aisles under one roof—a Tower at the end of the Eastern aisle and a separate Chancel.

“The material used is a reddish brown free stone, quarried at Newark, in New Jersey. This stone is laid in rubble work, after being dressed down to a tolerably even surface.

“The length of the Church, from the front of the tower to the rear of the Chancel, is one hundred and forty-six feet and nine and a half inches—in width of front eighty-two feet—the interior, from the entrance door to the chancel screen, one hundred and thirty-two feet. The entire width of the body of the church is sixty-six feet, of which the nave occupies thirty-eight and each aisle fourteen.

“The tower is about twenty-eight feet square at its base, at present carried up only to the eaves, but designed to reach the height of two hundred and six feet. The walls are thirty-two feet high to the eaves, and the peak of the gable is sixty-five feet from the ground.

“In the interior the nave is separated from the aisles by a double range of seven clustered pillars, with fillets, capitals and bases, exhibiting moulding of great boldness and strength of profile.

“The pillars are two feet four inches in diameter, and the intercolumniations measure fourteen feet two inches from center to center. The roof rises to the height of about sixty-two feet above the floor, and consists of a series of arches resting upon corbels and ornamented with cusps and feathering. In each aisle are seven lancet windows, each window divided in two bays by a mullion—the border of the lights and the spaces between the heads of the lights and the arch over them being filled with stained glass of various colors, and the rest of the window of brown enamelled glass. In the chancel is a group of three windows, of which the central one is much larger than the other two, and all are filled with rich stained glass, disposed in symbolic designs drawn by the architect.

“The screen for the entrance, the organ, and the chancel, the pews, the reading desk, and the pulpit are made of Black Walnut, richly carved. The chancel screen is particularly rich, the upper part of the design exhibiting a beautiful series of interlaced round-headed arches. The Communion Table and chairs, are of the same material and in strict keeping with the rest of the church. The organ was built by Mr. Erben of New York and is a most excellent instrument. There are one hundred and eighty-two pews measuring eight feet long by two feet ten inches in width.”

The pews in the new church were now ready to be offered for sale. In accordance with the plan which had worked so satisfactorily in 1832 the pews were officially valued, and the right of selection was sold at auction in the form of a premium on the fixed valuation. In the old church the values had ranged from



seventy-five dollars to three hundred and fifty dollars, mostly two hundred dollars and upwards. In this "new and splendid edifice" the values began at forty dollars but ran to seven hundred dollars, the average valuation being a little under \$400.

The sale began on Thursday, June 4th, and met with so little success that it was adjourned till Saturday, the 6th. Even then only fifty-eight<sup>1</sup> of the one hundred and eighty-two pews were sold, at a total of about thirty-two thousand dollars, not enough by some five thousand dollars even to pay for the building, the improvements to the lot, the new organ, and the other appropriate furnishings. There were staunch friends at hand, however, a few of them of considerable means. Under the leadership, apparently, of William T. Grinnell, a man of enthusiasm and self-sacrificing loyalty, a group of men bought up nine pews at a cost of \$5,875, deeded to William T. Grinnell as Trustee. This gave the Corporation enough ready money to meet its bills, though not enough to meet the original mortgage to Amasa Manton for the purchase of the land, nor the later mortgage to that gentleman and others by which the foundations were laid and the building started.

Of the fifteen most highly valued pews, five were not sold at all. Of the remaining ten, Amasa Manton took one for himself and one for his son Walter; his sons, Edward E. and Robert, bought two others; Elisha Dyer, Jr., William T. Grinnell, George H. Hoppin, William Grosvenor, Isaac Hartshorn, and the executor of the Larned Estate purchased the remaining pews that were valued at seven hundred dollars each.

Bishop Henshaw states that at the services there were "brethren from seven other dioceses," and that there were public services in the new church that afternoon and morning and afternoon of the day following. One week later, June 9th, the Diocesan Convention met in the beautiful new edifice. In his Convention Address on that occasion Bishop Henshaw said of the Consecration, "This large house was crowded with an attentive congregation, and the sacrament of the Eucharist was administered to a great number of devout communicants." And of the whole enterprise he said, "The erection of this large and expensive edifice . . . was an undertaking requiring much of energy, liberality, and faith."

The disappointments of this sale of pews mark the beginning of a period of years of financial anxiety and stress for Grace

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<sup>1</sup> The Treasurer's report for 1847 shows that only fifty-four of these were paid for.



Church that can hardly be exaggerated. If Bishop Clark is to be taken literally there was at one time danger that the new edifice would "go under the auctioneer's hammer" and be "alienated from our Communion." No doubt, before the mortgages were paid off four years later, the patience of Amasa Manton and the other friends of the Church to whom the money was owed must have been sorely tried and quite possibly threats were made, though Mr. Manton and the others contributed generously to the final settlement. Bishop Clark wrote in 1859, "Owing to the commercial embarrassment which then existed and the removal by death of some [possibly Amory Chapin and Samuel Larned] upon whom much reliance was placed, the parish soon found itself in a state of great pecuniary embarrassment, from which it was relieved by the extraordinary liberality of certain persons, who had already contributed very generously to the church."

In another place, the migration westward,—especially the gold rush of 1849,—is mentioned as contributing to the difficulties that beset the parish. The textile industries of Rhode Island had been hard hit by the decreasing duties, especially of the Tariff of 1846. Local political conditions following the Dorr Rebellion of 1842 and the national uncertainty caused by the declaration of war on Mexico in May, 1846, less than a month before the sale of pews, added further to the anxieties of Bishop Henshaw. Nevertheless, he courageously declared in his report to the Convention of 1847, "Thus far he [the Rector] sees no cause to regret that the present church (which is of nearly double the size of the former) was built upon so large a scale."

With over one hundred pews unsold the Rector and others thought the time opportune for the carrying out of a cherished intention to provide free sittings for those who felt unable to pay for pews. As Bishop he welcomed the consecration in September, 1846, of St. Andrew's Church in this city as a free church.<sup>1</sup> While he expressed doubts as to whether with all seats free services could be maintained in worthy fashion, he spoke in no uncertain terms of the importance of providing suitably for democracy of worship of rich and poor together. He believed that this end could more safely be attained by having a considerable number of pews in every church free. This method he later introduced into several of the new churches in his diocese. But, as with his

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<sup>1</sup> This Church organization, in which Bishop Henshaw was greatly interested and of which his son was for many years rector, now, as All Saints' Church, occupies the stately edifice erected as a memorial to Bishop Henshaw.

earlier plan for Sunday offerings, he first won over the vestry of his own church and began the reform there. In the report to Convention in 1847 he says,

“Within two weeks after Easter, the sum of Eight Thousand Dollars was subscribed, (the one half by two benevolent individuals<sup>1</sup> of the parish) and has been invested in forty-two pews in Grace Church, containing two hundred and six sittings, which are to be *free* forever. The Rector is happy to report that these free pews have been, and continue to be, well occupied.”

The spiritual affairs of Grace Church after the consecration of the new building progressed with increasing satisfaction and fresh zeal. The Rector was a man of tireless energy and unstinted devotion to the cause of his Master. On the occasions of his rare Sunday visitations to the southern parishes in his diocese and on his annual trip of twelve days to Maine, which until the fall of 1847 was under his episcopal care, the Sunday services were maintained, sometimes by young deacons or priests working under his fatherly supervision, sometimes by exchange with the rectors of other parishes. As Bishop Clark wrote, “No parishioner had occasion to complain of his neglect and no parish duty was ever slighted.” The holy days of fast and feast were scrupulously observed. Lent especially was a season of frequent services and marked spiritual activity. It was the Bishop’s custom to make most of his visitations, especially those on the Island and in the South County, shortly after Easter, thus taking advantage of a lull in the affairs of the parish and giving himself some change and relaxation. Such change of scene with variation in labor seems to have constituted his only “vacation,” except on the two occasions when serious illness necessitated complete cessation of work. He frequently records having delivered over two hundred and fifty sermons and addresses in the course of the year.

The financial difficulties of Grace Church already alluded to came to a head in the parish year of 1849-50. At the annual meeting on Easter Monday, 1849, Amasa Manton, the chief creditor, made a formal demand for the payment of his note many years overdue. A strong committee of five was appointed to solicit subscriptions with authority to make over to the subscribers as security the title to all the unsold pews in the church. In spite of all their efforts, continued for several months, as the Easter meeting of 1850 drew near only half of the necessary fifteen

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<sup>1</sup>The Rev. Daniel Henshaw in 1903 stated that these two benefactors were Amasa Manton, who gave \$3,000, and William T. Grinnell, \$1,000.



thousand had been raised and that conditional on obtaining the total amount. With failure impending, Bishop Henshaw took the matter into his own hands, as he said to the Vestry, "without your authorization but, I trust, not without your approbation." He asked for free gifts and asked them even of those outside the parish, and on Easter Monday he transmitted to the Corporation a subscription list to the amount of \$14,955 which in the meeting was speedily raised to the \$15,000 sought.

Nearly one-third came from persons outside the parish, nearly one-fifth came from the Manton family—Amasa Manton, subscribing two thousand dollars and his three sons two hundred and fifty dollars apiece. Alexander Duncan gave two thousand dollars; in fact, nine persons contributed over half the money raised, the rest was contributed by some fifty other individuals both within and without the Church. The relief this afforded to Vestry and Corporation is abundantly witnessed by the records. The meeting adjourned for two weeks to take proper action in the matter. At the adjourned meeting a five page report of the whole crisis was spread upon the records and votes of thanks were passed to the Rector and the contributors outside the corporation. With special reference to the chancel window given by Amasa Manton,<sup>1</sup> a laudatory vote to that gentleman was recorded, and finally a committee was appointed to continue the history of Grace Church from the laying of the corner stone to the extinguishment of the debt,—a commission apparently unfulfilled.

At this adjourned meeting Francis E. Hoppin, an able lawyer of the time, who had been very prominent in corporation affairs, was elected to the Vestry. Elisha Dyer, Jr., and Amory Chapin, his brothers-in-law, had already served as Vestrymen, as did two of his brothers later. His tragic illness in 1858 and untimely death meant a severe loss to Grace Church, to which his family have been devoted and generous benefactors.<sup>2</sup>

The optimism of the report of 1850 was not wholly justified. In spite of the freedom from the payment of burdensome interest and a later retrenchment in the appropriation for music with the substitution for a time of a volunteer choir, there was a steadily growing deficit in running expenses. What was more alarming, the receipts were falling off owing to a decrease in the number of

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<sup>1</sup> The two side lights of this window on its removal from the chancel were by order of the Vestry placed in their present position in the nave as a memorial to Mr. Manton.

<sup>2</sup> To this loyalty the present Altar and several other memorials testify.



rented pews. In 1847 it had been possible to rent sixty-two pews, in 1851 the Treasurer reported that only thirty-one had been rented, and yet the size of the congregation was rather increasing than diminishing. Evidently the idealistic attempt to introduce free pews into a system of paid sittings was not to be crowned with immediate success. Human nature being what it is there is obvious difficulty in announcing that there are free sittings available and then limiting the free attendance to the capacity of the free pews. Instead of the two hundred thus provided for three or four hundred would often be present. To turn away from the House of God the excess over the welcome two hundred seemed unfitting, and yet it was evident that many irresponsible persons were taking a small-minded advantage of the opportunity to attend one of the most beautiful and interesting churches in the city. After much discussion and mature deliberation the Vestry voted "to close the unrented pews belonging to the Corporation," that is, over a quarter of the pews in the church. Whether this harsh measure was ever put into large effect is not known. Perhaps it was in the spirit of this vote that, as it is said, a certain wealthy member of the Corporation locked his pew when his family was not present. Nor under the circumstances that ensued and Dr. Henshaw's sudden death is it possible to tell the effect of the vote upon the finances of the parish.

The rejoicing over the financial rehabilitation of the parish had been sobered almost at once, it seems, by the serious illness, in the summer of 1850, of the Rector and benefactor. Two or three years before, according to his biographer, Bishop Henshaw's heart had shown signs of weakening and he had taken a few weeks' respite. This time the disability was more alarming and the Bishop abstained from active duties for the greater part of the summer. September found him in the harness again, however, and he carried on his work with almost his old energy for two years more.

Early in July, 1852, having obtained permission of the Vestry, Bishop Henshaw undertook a series of episcopal visitations in Maryland, to relieve his old friend and bishop, who had gone abroad for his health. He took with him his youngest son, then nineteen years of age, and had much satisfaction and delight in renewing old ties of friendship and affection. Though he seemed in unusually good health, the excitement and continuous strain in less than two weeks proved too much. He was stricken with paralysis early in the morning of July 20th and shortly after noon







ARCHITECT'S SKETCH OF CHURCH AND CHAPEL, CIRCA 1860



he died. His body was brought back to Providence and placed in Grace Church. On Sunday the church, draped in mourning, was closed, while appropriate sermons were preached in other churches of the diocese. On Monday the church was thronged for the funeral, at which Bishops Doane, Southgate, and Williams officiated, the latter as preacher on the text, "The righteous shall be in everlasting remembrance."

Over the grave of Bishop Henshaw in Grace Church Cemetery an impressive monument was erected. One of the inscriptions thereon bears the following moderate and well-deserved tribute to his ability and character.

"As a theologian he was sound; as a preacher, clear and earnest; as a pastor, faithful to the best interests of his flock; as a Bishop, wise in counsel, and an example in word, in conversation, in charity, in faith, in piety."

Thus ended, with the untimely death of Dr. Henshaw at the age of threescore, a rectorship of nine years, the first of considerable length in the history of Grace Church. The accomplishment for Grace Church had been of the greatest significance. A church of ample size had been built at a cost of nearly \$50,000, exclusive of the land, not only the finest of its kind in Rhode Island but, as its Rector was fond of saying, "one of the largest and purest specimens of Gothic architecture to be found in our country." And in this beautiful house of God over two hundred free sittings had been provided that those who would might come and worship. The roll of communicants which had numbered 274 before Dr. Vinton left, but which Dr. Henshaw found at 220, was reported at the convention of 1852 as 330. Perhaps of even greater significance was the way in which Bishop Henshaw had interpreted the Episcopal Church to this New England community. Puritan prejudice, even then, commonly took the position that Episcopacy and Americanism could never go together. Bishop Henshaw's practical common sense and Puritan inheritance, his enthusiasm and belief in the Church, and his clear setting forth of his positions went far to give the Episcopal Church a strong and natural place in this city. This reconciliation which he so ably furthered, his successor, Bishop Clark, and the years of the Civil War brought to completion.

An interesting tribute to Dr. Henshaw's liberality of spirit and power over men of unlike mind is given by his biographer:

"A polite, kind-hearted old Quaker . . . declared that Bishop Henshaw was the most perfect pattern of a Christian

gentleman he had ever seen. In testimony of this high opinion, he said that he intended to obtain for him exclusive use of the Union Chapel in the village where he lived, because he was satisfied that he could do what no other man of his acquaintance *could* accomplish—subdue the opposition of different and discordant sects, and harmonize their religious feelings.”<sup>1</sup>

Of his dislike of contention within the Church we have his own words from one of his addresses to Convention, in which he speaks of conditions at General Convention and in his own Diocese.

“The resolutions bearing upon this agitating topic, which were finally adopted with so much unanimity in the House of Clerical and Lay Deputies, and the general favor with which the pastoral Letter of the other house has been received, clearly demonstrate that, whatever may be the oblique tendencies of individual minds, there is no disposition on the part of any considerable numbers amongst us to revive the abandoned errors of Romanism on the one hand, or adopt, as a substitute for the principles recognized in our standards, the plausible novelties of modern days, on the other.

“In these ‘troublous times,’ when the Church is so fiercely assailed by misrepresentation and calumny from without—and alas! too much agitated by disquietude and controversy within, we of this Diocese have reason to bless God, that, through His mercy, we are permitted to feel how good it is for ‘men to be of one mind in a house’: ‘how sweet and pleasant it is for brethren to dwell together in unity.’ May the Holy Spirit impart to us more and more of the grace of unity and love!”

Many tributes are paid in the writings of those who knew this eminent man to his practical wisdom, his excellent judgment, his courage, his zeal, and especially his devotion, “never thinking of himself when Church work was to be done.”

At the same time note is taken of his warm-hearted sympathetic disposition, his intense feelings, his kindly counsel, his power to win the love of those who knew him.

The Rector of Grace Church held many offices of wide significance and was a figure of importance in the national councils of the Church. Sent as a youth of twenty-two to represent Vermont in the House of Deputies in the General Convention of 1814, he was accredited to almost every later convention, making his last

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<sup>1</sup> THE LIFE OF BISHOP HENSHAW OF RHODE ISLAND by John N. Norton, A.M., p. 138, New York, 1859.



appearance in the House of Bishops at the Convention of 1850 in Cincinnati, which he records as the first convention held west of the Alleghanies.

His greatest interest seems to have been in bringing within the hearing of the gospel those without opportunity to hear it. Quite likely his interest in "free" pews and churches sprang from this zeal. His solicitude for missions in outlying parts of the diocese, the country, and the world at large was ever keen and active. At one time two of his clergy were "missionaries to the dominions of the Sultan of Turkey."

The foundations laid by such a man were sound and sure and on them future rectors built with confidence and success.

The question of securing a new rector for Grace Church was not a simple one. On the whole the plan of combining the office of rector with that of bishop of what was still a small and struggling diocese had worked well. Both parish and diocese were far stronger than they had been in 1843. Yet there are indications that there were some who felt that the Church, at least, would progress more rapidly if the responsibility of the Rector was undivided. In view of the Convention called in September, 1852, to elect a new bishop, a special meeting of the Corporation was held. Dr. Richmond Brownell, who at that meeting returned to the Vestry, Edward Walcott, the Senior Warden, W. T. Grinnell, and Dr. S. A. Arnold were elected delegates to Convention and, if unanimous, were empowered by Corporation and Vestry to assure Convention that the bishop-elect would be elected Rector of Grace Church at a salary of \$2,000. The Convention elected as bishop one of the most famous preachers of that time, Dr. Francis Lister Hawks of what is now Calvary Church, New York, and two days later he was unanimously offered the Rectorship of Grace Church.

However, when Dr. Hawks, early in November, declined the election to the episcopate, the Vestry seemed to feel that it was not wise to wait for a rector until another selection for the bishopric should be made; and a strong committee of the Vestry was chosen "to make inquiries and gather information in reference to procuring a Rector for this Church." In February, 1853, Dr. Brownell and others were appointed a committee "to proceed to Yonkers to hear the Rev. Abraham Beach Carter, Rector of St. John's Church, preach," the first of many references in the records to a committee to go afield to hear a prospective rector. After six months deliberation and after the Convention of 1853 had



failed to elect a bishop, this committee recommended Mr. Carter as a suitable person for rector. Accordingly Corporation and Vestry called Mr. Carter at a salary fixed finally at \$2,000, but evidently in vain. In April, 1854, the Vestry presented another prospective rector to the Corporation, but that body voted to postpone action until after the Convention of 1854. At this Convention the clergy elected as bishop the venerable Nathan Crocker, D.D., then for over forty-five years Rector of St. John's Church. The laity, however, declined to concur, quite likely because Dr. Crocker was over seventy years of age. In spite of the failure of that Convention to elect, perhaps in view of its adjournment to September 26th, the proposal of an independent rector of Grace Church was not formally renewed, though it was still the subject of discussion at Vestry meetings. Moreover, at this time the work of the parish was being satisfactorily, if not aggressively, carried on under the ministry of the Reverend Henry Burroughs, Jr., who seems to have had virtual charge of the church from early in 1853 until the fifth Rector took office in March, 1855. Mr. Burroughs signed the reports of 1853 and 1854 as "Acting temporarily."

The Special Diocesan Convention called to elect a bishop met in St. John's Church on September 26th. Notwithstanding a strong feeling that a fund should be raised to support a bishop independently of any rectorship, and some disposition to postpone the election until that could be accomplished, it was decided by a clear majority to proceed to the election of a bishop on the next day. Bishop Clark said that the general opinion in Boston was that Dr. Vinton would be called back as bishop to his native state. At the election, however, the clergy, with apparently little disagreement,<sup>1</sup> chose the Rev. Thomas March Clark, D.D., and the laity promptly concurred in this choice.

Whatever were the sentiments of Grace Church in this matter, on the day following the election by Convention, the Vestry voted unanimously to invite Dr. Clark to the rectorship at a salary of \$2,000. This election was "approved" by the Corporation on October 10, 1854, this being the first time that the Vestry had invited a rector for more than one year without the previous authorization of the Corporation. Dr. Brownell, Edward Walcott, and Dr. Arnold were chosen a committee to wait upon the bishop-elect and urge his acceptance of the call.

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<sup>1</sup> Mrs. Sturtevant gives the vote as: Clergy, 16-5, and Laity, 48-16.

It is not unlikely that Dr. Clark had been known by fame to the Vestry of Grace Church for many years. By rather curious coincidence he not only succeeded Dr. Vinton at Portland but also John A. Clark in Philadelphia, as he preceded Dr. Tomkins at Christ Church, Hartford. For some years he had held a prominent, if not very satisfactory, position in Boston as assistant to Bishop Eastburn in the bishop's capacity as Rector of Trinity Church.

Dr. Clark, then forty-two years of age, was in the full tide of a promising rectorship in Hartford. The records of Christ Church show that so great was his popularity there that the church was thronged Sunday after Sunday. At the evening services especially the aisles were filled with chairs to accommodate the crowd of worshippers.

The reference in the records of the Hartford Church as to Mr. Clark's assuming the rectorship curiously enough applies almost perfectly to his coming to Grace Church.

"The Rev. Thomas M. Clark had been chosen as Rector in 1851, with great unanimity. He was a man of so much ability and dignity of character, that he gained the entire affection and confidence of the parishioners. He was in the position to act as the wise and just counsellor and mediator, and succeeded in quieting differences thought to have been important, and in turning attention to a serious consideration of the financial state of the Parish. He was the leader who was needed at just this time."<sup>1</sup>

Early in November Dr. Clark signified his willingness to accept and to begin his duties as rector<sup>2</sup> on March 1, 1855, when his resignation was to take effect in Hartford on the completion of just four years of service. Later in November a committee of six of the Vestry were chosen to make arrangements for the consecration of the bishop-elect, for which the Standing Committee of the Diocese had selected Grace Church. This consecration took place on the morning of Wednesday, December 6th, in the presence of a large and distinguished assemblage—more distinguished it would seem than any gathering in the church before

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<sup>1</sup> CONTRIBUTIONS TO THE HISTORY OF CHRIST CHURCH, HARTFORD, by Gurdon W. Russell, Hartford, p. 118, 1895.

This monumental work of Dr. Russell's, in two volumes and over 1500 pages, gives the history of Christ Church from Colonial times. In Volume II all the records of births, marriages, etc., are reprinted.

<sup>2</sup> His bishopric began on his consecration in December.



or since. There were nine bishops present, taking part in the Office of Consecration. The chief consecrator was the aged Bishop Brownell, Dr. Clark's own bishop in Connecticut, who eleven years before had held the same position at the consecration of Dr. Henshaw. In his first convention address Bishop Clark gave the following account of the proceedings of that day:—

“Brethren of the Clergy and the Laity:

“On the sixth day of December, 1854, I received consecration in Grace Church, Providence, as Bishop of the Diocese of Rhode Island. Morning Prayer was read by the Rev. Dr. Crocker, assisted by the Rev. Mr. Brewer, and the Consecration office was performed by the Rt. Rev. Dr. Brownell, Presiding Bishop, assisted by Bishops J. H. Hopkins, of Vermont, G. W. Doane, of New Jersey, Manton Eastburn, of Massachusetts, George Burgess, of Maine, John Williams, of Connecticut, H. W. Lee, of Iowa, Horatio Potter, of New York, and Horatio Southgate, late Missionary Bishop at Constantinople. The six senior Bishops united in the laying on of hands. The sermon was preached by the Rt. Rev. Dr. Hopkins. Nearly all the Clergy of the Diocese, and a large number from other regions, were present and engaged in the solemn services.

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“On the evening of December 6th, a Missionary meeting was held in Grace Church, Providence, where a large number of the clergy and laity, who had assembled in the morning at the consecration service, came together again to consider the spiritual wants of the world. Addresses were made by the Rev. Dr. Van Kleeck, Secretary of the Domestic Committee of the General Board of Missions, the Rev. Dr. A. H. Vinton, of Boston, the Rt. Rev. Dr. Lee, Bishop of the Diocese of Iowa, and myself. A liberal collection was taken, as the beginning of a fund, to be invested in lands, for the extension of the Church in the State of Iowa.”<sup>1</sup>

The Reverend Daniel Goodwin, D.D., who was present on this occasion, gives the following vivid description of the consecration.

“The scene was most impressive. The church, which was quite new, was considered at that time an architectural wonder, and the many arches of the vaulted ceiling looked down in solemn grandeur on the crowded congregation. Through the first painted windows ever seen in Rhode Island came stealing in the many-

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<sup>1</sup> From the Bishop's Address, *Convention Journal* for 1855.



colored light upon the heads of the Right Reverend Fathers in the sanctuary. What a gathering that was of the giants, not simply giants in office but also in intellect and spirituality. There were to be seen the tall and stately form of Horatio Potter, who had been for just two weeks Bishop of New York; Henry Washington Lee, Bishop of Iowa; John Henry Williams, Assistant Bishop of Connecticut; George Burgess, first Bishop of Maine, poet, scholar, apostle, and saint; Horatio Southgate, late Missionary Bishop of Constantinople; the stern and austere Manton Eastburn; George Washington Doane, Bishop of New Jersey; and the first Bishop of Vermont, John Henry Hopkins, defender of the faith. But chiefly upon my youthful imagination remained impressed the venerable consecrator, Thomas Church Brownell, *primus inter pares*, Bishop of Connecticut, Presiding Bishop of the Church, but meek and simple as a little child. Then what a glad thrill went through every heart, when there arose, clad in his rochet, the still youthful candidate with his dignified form and motions, certain and alert. How clearly, like a silver bell, rang out his voice as he promised, in all humility of soul, conformity and obedience to the doctrines, discipline, and worship of the Episcopal Church, closing with the solemn adjuration, 'So help me, God, through Jesus Christ'—a promise who will dare to rise and charge him with ever infringing through all of the almost fifty years of his pilgrimage?"<sup>1</sup>

Bishop Clark took vigorous hold of church affairs in Providence and Rhode Island. Throughout December, January, and February he had made many visitations in the diocese while continuing his duties as rector in Hartford. He chose for his residence in this city 34 George Street, the second house east of Magee Street where he lived all through his rectorship and until the close of Dr. Greer's rectorship in 1888. His salary as bishop was at first only \$500, of which St. John's and Grace Church contributed \$70 each.

At this time the affairs of Grace Church were not in the best condition. The new church edifice was without both spire and chapel, which were integral parts of the original design of the architect.<sup>2</sup> There had been a deficit in running expenses for several years back, and the question of providing adequate music at slight expense, or with the aid of voluntary special subscriptions, was perennially vexing. Bishop Clark's daughter, Mrs.

<sup>1</sup> THOMAS MARCH CLARK by Mary Clark Sturtevant, pp. 69-70, Milwaukee, 1927.

<sup>2</sup> A wash sketch in color, said to have been prepared under the direction of Mr. R. M. Upjohn and given by him to Mr. James Lewis Peirce, shows what was the architect's idea of the finished edifice.

Eugene Sturtevant, states that the Church was very much run down as a result of the interval of over two and a half years since Bishop Henshaw's death. As from Bishop Clark's time to the present, no really serious break in rectorships has hampered the progress of Grace Church, it may be noted here that in the course of less than twenty-six years after its organization Grace Church had been without a rector for seven and a half years in all, or decidedly over a quarter of its history. In its history of three-quarters of a century from Dr. Clark's coming to the present the vacancies amount to less than three and a half years.

The parish statistics show that the number of communicants had been reported as 330 in 1852 and also in the three years following. Moreover, the figures of Bishop Clark's first years would indicate that a number of these were non-existent. Under the new rector, however, the increase was marked,—to 452 in 1858 and 480 when he resigned in 1866. As the diocese as well as the parish had been without a leader for nearly three years, the new bishop had to give zealous attention to its needs. In his reports he laments the fact that he feels obliged to be away from his parish so much, especially on Sundays, when his "place at Grace Church was taken by one or other of the clergy of the diocese."

The intelligent and devout spirit in which the bishop faced these difficulties is well shown in the eloquent charge on "The Position of the Church" which he delivered to his first diocesan convention in June, 1855, and of which fifteen hundred copies were printed by order of Convention. The charge closes with these ringing words:

"It is rather against the combined influence of modern science, a subtle philosophy, a captivating literature, and popular organization, that we must be prepared to defend the citadel of the Church. . . . We shall need to have a personal faith that can endure any shock; and a spirit of self-sacrifice that can bear any privation; and a charity that hopeth all things; and a holiness, so pure, so elevated, so symmetrical, so Christ-like, that we shall be lifted above the suspicion of reproach. We must reproduce the life of Jesus, and we are safe; the Church is safe; the world is safe."<sup>1</sup>

Dr. Clark while in Hartford had enjoyed the assistance of a remarkable musician, Lewis T. Downes, as organist and choir-master. Within a few months of the beginning of the new rectorship the Music Committee entered into negotiations with Mr.

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<sup>1</sup> *Primary Charge to the Clergy, Diocese of Rhode Island* Thomas March Clark, 1855.



Downes, looking to his coming to Providence and bringing some of his choir with him. The Vestry, on June 7, 1855, voted to "accept the proposition of L. T. Downes for furnishing a choir for the sum of \$1250 per annum, provided \$250 can be raised by subscription," that is, for \$1000 from the current income. Mr. Downes and his assistants came that summer and furnished to Grace Church music that soon became famous.

Mr. Downes, although not a professional musician, continued for over twenty years in charge of the music of Grace Church and was prominent in the musical circles of Providence. It is of interest to reproduce herewith the complete program of the music for Easter Day, 1870, when he was still in charge of the music at Grace Church and was assisted by a very able quartet<sup>1</sup> and volunteer chorus.

### MUSICAL SERVICES AT GRACE CHURCH, EASTER, 1870

#### *1st service at 6 o'clock a. m.*

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|--|-----------|
| 1. Introit Hymn 233                        | Dr. Elvey |
| 2. Responses to Versicles                  | Tallis    |
| 3. Easter anthem "Christ our Passover"     | Chappel   |
| 4. Gloria Patri after Psalms 2, 57 and 111 | Downes    |
| 5. Te Deum Laudamus                        | Dr. Smith |
| 6. Jubilate Deo                            | Dr. Smith |
| 7. Responses after Creed                   | Tallis    |

#### *2nd Sunday School Service at 9 o'clock a. m.*

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|---|----------------|
| 1. Easter Hymn                                | Dr. Elvey      |
| 2. Anthem "Christ Being Raised from the Dead" | Gill           |
| 3. Easter Carol "Gems and Flowers, etc."      | Ward           |
| 4. Easter Chorus "Christ is Risen"            | Rev. S. Parker |

#### *3rd Service with Confirmation and Holy Communion*

##### *at 10<sup>3</sup>/<sub>4</sub> o'clock a. m.*

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|---|------------|
| 1. Introit Full anthem "O give thanks"                          | Goss       |
| 2. Kyrie Eleison  | W. T. Best |
| 3. Gloria Tibi from "Stabat Mater"                              | Rossini    |
| 4. Anthem with full melody for male chorus and Tenor recitation |            |
| 5. Hymn: Soprano solo with female chorus                        | Gounod     |
| 6. Sanctus  | Smith      |
| 7. Hymn 96  |            |
| 8. Gloria in Excelsis   |            |

<sup>1</sup> The quartet on Easter, 1870, seems to have been as follows:—Mrs. A. E. Robbins, Miss J. A. Dench, Mr. B. W. Hood, Mr. Alonzo R. Williams.



*4th Service at 7½ o'clock p. m.*

1. Responses for Versicles	Tallis
2. Gloria Patri after Psalms 113 and 114	Downes
3. Gloria in Excelsis after Psalm 113	Thorne
4. Cantate Domino	Dr. Smith
5. Benedic Anima Mea adapted to a Magnificat	Jackson
6. Responses after Creed	Tallis
7. Soprano solo with female chorus	Gounod
8. Grand Hallelujah Chorus from Messiah	Handel

Before Dr. Clark had been in office a year, another crisis arose in the organization of the parish. Owing to dissensions in the large vestry (13), Edward Walcott, who had been Senior Warden for fourteen years, sent in his resignation at the end of February, 1856. He was so insistent that the Vestry finally accepted the resignation late in March, with a vote of thanks to Mr. Walcott for his long and efficient service. The loss was a serious one. Mr. Walcott was one of the most prominent and able laymen in the diocese and continued for many years after this action to represent Grace Church in Convention. There he was a member, and for a long period Secretary, of the Standing Committee of the Diocese, succeeding in that office the eminent Thomas Burgess of St. John's. Mr. Walcott was also several times elected deputy or provisional deputy to General Convention.

The following account given by John B. Anthony in 1904 shows how ill prepared the parish was to meet this emergency.

"Early in 1856 there were serious dissensions in the Vestry, and Edward Walcott and William T. Grinnell, Senior and Junior Wardens, resigned their offices. Edward A. Greene and myself were chosen to fill the vacancies in the Vestry on March 24, 1856, and, three days later, we were elected Wardens, Mr. Greene as Senior and I as Junior Warden.

"We both declined to serve as Wardens, and while considering the subject of remaining in the Vestry, various influences were brought to bear upon each of us. Mr. Walcott's arguments, I remember, had great effect upon me, and, Mr. Greene still insisting upon his declination, I promised to accept the office of Junior Warden if the Vestry would heal some of its difficulties by electing Mr. Grinnell as Senior Warden. This was done, and Mr. Grinnell and myself worked together, most harmoniously, fully eight years."<sup>1</sup>

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<sup>1</sup> From *Recollections of Fifty Years in Grace Church* by John B. Anthony, Senior Warden. *Grace Church Monthly*, May, 1904.

The records show that in the election of the new Vestry at Easter, 1856, both the Wardens and Dr. Brownell, the only one of the original Vestry of 1829 still in office, together with three other vestrymen, were not reelected. Their places were taken by a younger group containing much promising material. When these results were known four of the new vestrymen, Messrs. Greene, Anthony, Blodgett, and Hoppin, and one of the seven who had been reelected resigned. The immediate result of the attempts to reconcile differences was the election a few weeks later of William T. Grinnell as Senior Warden and Alexander Hodges as Junior Warden. Quite likely the fact that Mr. Anthony's place on the Vestry had already been filled operated to prevent his immediate reelection as Junior Warden, and it is also likely that Mr. Hodges accepted only for the remainder of that year. During this trying time the affairs of the parish were not neglected. The income from the taxes and rentals of pews, which was slightly over \$3,000 for the year 1854-5, rose to over \$4,000 by 1856 and over \$4,600 in 1857, with the tax stationary at seven percent. A committee was appointed early in 1856, no doubt at Dr. Clark's instigation, to look into the matter of finishing the church, which reported that about \$8,000 would be required; and the matter was not pressed at that time.

It was significant, and doubtless in the interests of harmony, that at the Annual Meeting at Easter, 1857, the number of the Vestry was reduced from thirteen, the number of the five years previous, to seven, and that the first of these seven was Rt. Rev. Thomas March Clark, the only period in the first eighty-seven years of the parish when the Rector was a member of the Vestry.<sup>1</sup>

This small working Vestry initiated two important aids to the business-like administration of the affairs of the parish, which are still in practice. At the Annual Meeting of 1858 the Vestry for the first time not only recommended a definite set of appropriations but also made a formal annual report to the Corporation. That year the report was only "received, and placed on file," but from 1859 to the present these reports have been recorded after the minutes of the annual meeting. Of less significance, perhaps, than the words of the early rectors preserved in the Journals of Diocesan Convention, they are yet very important sources of historical detail.

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<sup>1</sup> The other members of this diminished Vestry were: William T. Grinnell, George W. Chapin, James Lewis Peirce, John B. Anthony, Robert Manton and B. C. Shaw. Bishop Clark, when present, presided at the meetings. Within eight years (1865), the number was enlarged to eleven and the Rector was left off.



It was in 1857, too, that there began the remarkable official careers of John B. Anthony and James Lewis Peirce,<sup>1</sup> which, extending over a period of about half a century and marked by sound intelligence and unstinted devotion, contributed incalculably to the well-being of Grace Church and the efficient management of its affairs. Mr. Anthony was Junior Warden for twenty years and Senior Warden from 1877 to his death in 1904. Mr. Peirce was Treasurer from 1857 to 1905 and died in office as Vestryman. Through a series of untoward accidents, Mr. Peirce found the Treasurer's books in a very confusing condition. A serious fire<sup>2</sup> in the spring of 1857 increased the responsibilities of this young official. Yet so energetically and skillfully did he cope with the difficulties that at the annual meeting of 1858 it was voted that "The thanks of the Corporation be and hereby are tendered to Mr. James Lewis Peirce, the Treasurer, for the able manner in which he has performed the duties of his office." Nor did the remaining forty-seven years of his term show any falling off in ability. The income varied considerably from year to year and necessary expenses were even more widely fluctuating; yet through it all, by constant vigilance and timely personal appeals, Mr. Peirce kept the financial condition sound, the deficit always within bounds, and several times was able to report a surplus at the end of the fiscal year.

The number of pews sold, and especially of those rented, had been decreasing in the last years of Dr. Henshaw's rectorship in spite of persistently large attendance. This situation was speedily altered in the new rectorship. In 1859 the report of the Vestry stated that "nearly every seat has been rented." Under these circumstances an increase in the small tax seemed in order and the rate was raised to eight percent in 1860 and to ten percent in 1864.

In these years the church was frequently crowded with worshippers, and at the Sunday evening service it became almost the regular thing to bring in chairs from the chapel for the large numbers who could not secure seats in the pews. This chapel, seating four hundred and affording ample accommodations for the Sunday

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<sup>1</sup> It is interesting to note that Mr. Anthony was born the year Grace Church was organized and Mr. Peirce a year later, 1830.

<sup>2</sup> This fire, due apparently to the catching fire of the cold air box, perhaps from an overheated furnace, on Saturday, March 14th, made it impossible to hold services in Grace Church for two or three weeks. Bishop Clark records that "our next door friends of the Unitarian Congregational Society kindly put their house of worship at our disposal, and having at the time no minister of their own, contented themselves with such services as we could give them."

School, numbering two hundred and seventy-five pupils and thirty-three teachers, was built in the fall of 1857 at an expense of \$9,000. Mr. Anthony at the Seventy-Fifth Anniversary described the raising of this money as follows: "At one of our meetings, when there seemed to be little hope of securing the required amount, Mr. Amasa Manton, who had been a generous supporter of the Church, arose, and offered to give two thousand dollars, if the balance could be raised. This set the ball in motion, and in due time we had a commodious and beautiful chapel."

Some time later Bishop Clark bore witness to the important results of this addition and said: "The rapid growth of all branches of the School after our removal into the new chapel<sup>1</sup> amply justified the expense incurred."

The Rector was particularly concerned in these early years with strengthening the spiritual life of his parish. Of the Confirmation Class of 1856, numbering twenty-four, he records "ten of those confirmed were from the ranks of our most active and influential young men." The class of 1858 numbered seventy-seven.

Feeling that Lent was very inadequately observed, Bishop Clark arranged, in 1857, a series of daily afternoon union services; on Monday and Tuesday at Grace Church, Wednesday and Thursday at St. John's, and Friday and Saturday at St. Stephen's. It is said that often every seat was filled at these services, which were kept up for many years. The bishop also administered the "Supper of our Lord" in Grace Church on the afternoon or evening of Thursday in Holy Week, in which the clergy and laity of several parishes united, and which attracted favorable notice from other dioceses. In 1863, if not earlier, he instituted the custom which still prevails of having Morning Prayer, with music, at six o'clock on Easter Day.

In those days the Litany was much thought of and was regularly used at least once on Sunday. Bishop Clark realized, however, that where the number of communicants was large the full service of Morning Prayer, Litany, and Holy Communion was unduly long. Before he had been many years at Grace Church he announced that when there was to be the Communion, he should omit Morning Prayer. It may well have been at that same time that he introduced the six o'clock Morning Prayer for Easter. In 1866 the early service on Easter ended with the Litany.

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<sup>1</sup> By 1860 there were 45 teachers and 486 scholars,—an increase of well over 50 percent in three years.



For many years the feeling had been growing that the church which had been without chapel or steeple since 1846 must be completed. Soon after Dr. Clark came it was planned to push both these matters, but the difficulties seemed too great. The practical need for adequate quarters for the Sunday School, which had quite outgrown the inconvenient and unattractive structure on the corner of Snow and Middle (Chapel) Streets, was more immediately pressing than the steeple, and soon after Easter, 1857, the Corporation voted to separate the two projects and press energetically for the chapel, as has been described. The Rector, however, could not willingly forego the idea of having the people worship in a church whose exterior was as completely satisfying and uplifting as was the interior. After the Vestry had made several abortive attempts in this direction, Bishop Clark took advantage of the approaching Thirtieth Anniversary to preach on Easter Day, 1859, a stirring historical sermon on the text from Ezra V, 16. "Since that time, even until now, hath it been in building, and yet it is not finished."<sup>1</sup>

In the course of that timely address, which was published in full in the *Providence Journal*, the preacher said: "And now the proper time has come for the introduction of our text, and for its practical, personal application. 'Since that time, even until now, this church hath been in building, and yet, as you all know, it is not finished.' Do you ever mean that it shall be? 'Certainly.' I take it this is the unanimous reply of the congregation. When? 'Whenever we are able to do it.' You will never be any more able as a parish than you are today. We have not a vacant pew in the church. Some of you may be individually richer five years hence than you are now; but I do not believe that the parish, *as such*, will be. We may very possibly be called to colonize before five years more have passed, and so to part with some of our strength.

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"It will not be to our credit if we allow this beautiful church to be shorn of its fair proportions, and its tower to be surmounted by a wooden shed much longer. How many more Easter mornings shall we suffer to dawn upon us before the rising sun gilds the glittering cross at the summit of our spire; and how many Christmas eves must pass by before our chime rings its merry carol from the belfry? The houses in which you live, your stores

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<sup>1</sup> It is of interest that Mr. Greer in his first sermon, on September 15, 1872, preached on this same text, giving it a spiritual rather than a material significance.

and banks, are all complete, but God's temple, although it has been thirteen years in building, yet it is not finished."

At the meeting of the Corporation the next evening, Messrs. Anthony, Blodgett, Greene, Peirce, and Downes were appointed a committee to solicit subscriptions to the amount of \$15,000 for the building of the parapet and steeple. New plans were secured from Messrs. R. and R. M. Upjohn, which the record states were "quite unlike the original" plans. As the Committee was able to raise only \$13,000, it was felt necessary that these plans be modified somewhat so that the church might soon be completed. Before the end of 1860 this happy result was achieved. The spire appeared much as it does now, though the cross at the top was of a different design. The original architect's sketch shows a Celtic cross, but there is evidence that this sketch was not followed. It is said<sup>1</sup> that "the cross was carved in one piece of red sandstone, with an arm three feet in length on a standard six feet high. In the corners where the arm crossed the standard were fleurs de lis." This cross was destroyed by lightning on July 18, 1908, and replaced by the present one.

With the prospect near of completing the church by a beautiful and graceful spire, the Vestry welcomed a proposal to raise money for "a chime of bells and an illuminated clock." This money was to be raised by popular subscription largely outside Grace Church and particularly as a matter of civic pride. The leading spirit and first chairman of the committee was Henry A. Prescott, an energetic and devoted teacher in the Sunday School. A large general committee of twenty citizens, headed by Thomas A. Doyle, was formed early in March, 1860, to solicit subscriptions. The widespread response to this appeal to local feeling is evidenced by the inscriptions on the sixteen bells. Bells were given by the Physicians of Providence, Members of the Rhode Island Bar, the Attorney General, the Governor's Staff, the Providence Marine Company of Artillery, by the Choir, and the Sunday School. There was the Rectors' Bell, with the names of the five Rectors; the Bishops' Bell with the names of Henshaw and Clark; and others with the names of firms and individuals.<sup>2</sup>

According to the inscriptions certain funds were given on the condition that the chimes should be rung both morning and afternoon on Commencement Day, and once on the tenth of

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<sup>1</sup> See *Evening Tribune*, July 21, 1908.

<sup>2</sup> These inscriptions are reproduced exactly in the list of memorials.



September, the anniversary of Commodore Perry's victory at Lake Erie. The Vestry felt some embarrassment, it is said, when one of the donors impressively stipulated that the bells should be rung each year on his birthday, until it was learned that that birthday fell also on September 10th.

The aggregate weight of the sixteen bells is over sixteen thousand pounds, and the cost somewhat over \$6,000. The tenor bell and two others were hung for round ringing, and the rest for chiming. Mr. Downes, who took great interest in the bells, said that they are of an unusual character in that they "are founded upon the proportion of the Spanish bell, being longer in the waist of the bell, resulting in giving the minor third in the harmonics, in distinction from the major third then in common use." And Bishop Clark told Convention that the chime was "the largest and best in the Country."

The chimes were first rung on Easter Day, March 31, 1861, when an original composition was played on them by the organist, Lewis T. Downes.

There was special cause for jubilation in the chiming of that Easter morning for the beloved Rector had just declined a rather attractive and pressing call from Trinity Church, Newport. When this call came late in March the six vestrymen, aside from the Rector, held a special meeting at the home of Mr. Peirce at 18 George Street. They formally resolved that "We should be extremely sorry to lose our present Rector, believing that the interest of our church, both in its spiritual and temporal affairs, would be greatly damaged thereby;" and that "Personally we should be grieved at such a result, and, being of one mind, we with one voice strongly urge our Rector to decline the call." Thereupon the Vestry in a body called on Bishop Clark at 34 George Street, only four doors away. "A free interchange of opinions was had and nothing definite was arranged."

Before Easter, however, the matter was settled, and the Vestry could say in the annual report, "Our hearts are gladdened by the decision of our Rector . . . and we would respectfully call attention to the marked progress we have made under the Rectorship of our worthy Bishop."

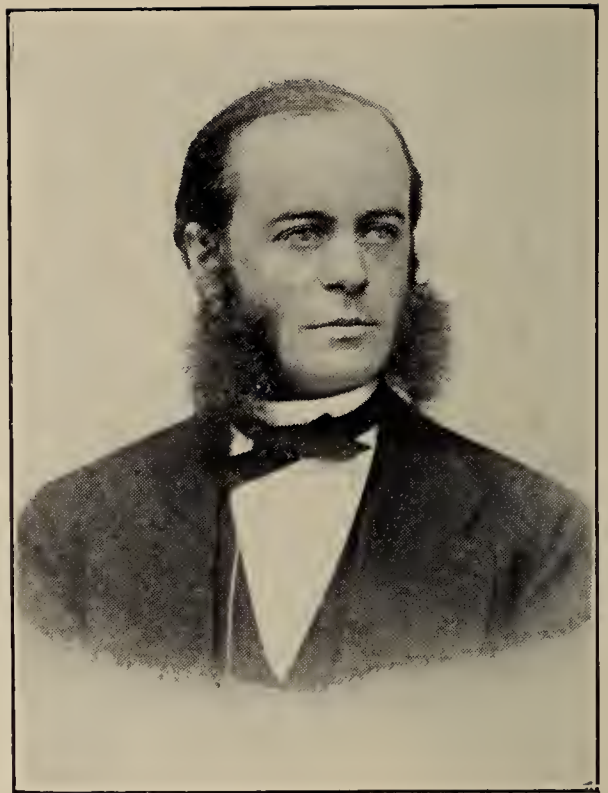
As the result of the building of the chapel, the erection of the tower and spire, the installing of the chimes and clock, and extensive repairs both inside and out, Bishop Clark, in June, 1861, could report to Convention, meeting in Grace Church, "More than \$30,000 have been raised and expended upon this noble edifice



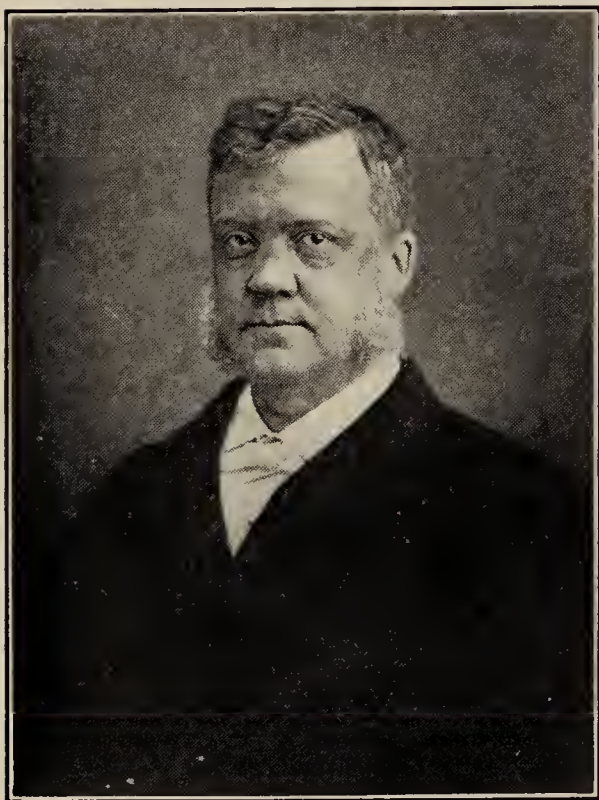




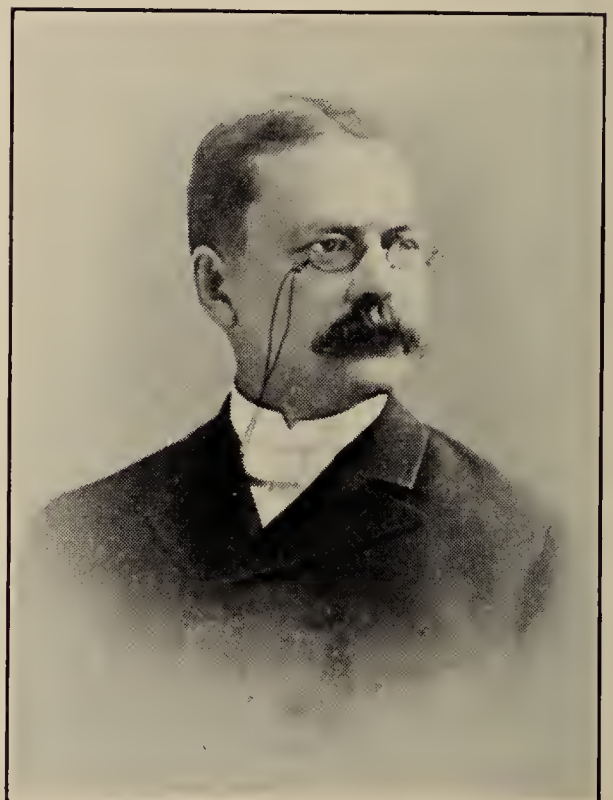
RT. REV. THOMAS M. CLARK, D.D.



REV. D. OTIS KELLOGG, D.D.



REV. C. GEORGE CURRIE, D.D.



REV. CHARLES H. BABCOCK, D.D.

during the last five years and we are left without the encumbrance of any debt.”

The outbreak of the Civil War before the close of that Easter season brought new opportunities for usefulness to Grace Church and heavy responsibilities for its Rector, who by this time was looked upon as the chief pastor of City and State. The First Rhode Island Volunteers responded almost overnight to Lincoln's call on April 15th for 75,000 men “for three months only”; and on Saturday, the 20th, Bishop Clark addressed them as they marched through Providence to embark for the South. His intense interest is vividly exhibited in many places in his report to Convention in June. There he records among the events of this stirring week, “I confirmed one person, in the presence of a congregation gathered in my own house, on [Thursday] the 18th of April, who had expected to come forward at the confirmation in Christ Church, Lonsdale, but having been suddenly summoned to go forth and aid in saving his country from the ravages of rebellion, he desired first to consecrate himself to the service of his Lord and Master, Jesus Christ.”<sup>1</sup>

The day after the sailing of the first troops being Sunday there was a special service in Grace Church.

“The chancel at Grace Church was draped with flags, and a beautiful silk banner decorated the pulpit, while the pews on either side of the middle aisle were filled with the reserves of the First Light Infantry, the Westerly Rifles, and the Woonsocket Guards. And every available space and even the sidewalks were crowded with people, all of whom joined heartily in singing ‘My country 'tis of thee.’

“At the close of the service came the Bishop's address: ‘Soldiers of Rhode Island, men and women of Rhode Island, you saw such a sight yesterday [the departure of the First Regiment, which he had already addressed] as your eye never rested on before. It was a day of darkness and of gloom, and yet it was a day of splendor and sublimity. It was a day which our children will remember as long as they live, and talk about to their children's children; and now I address another body of men equal in numbers, equal in position, equal in courage, equal in every element which goes to form the good citizen and good soldier, with those who have gone. My friends, most of you are very young, and you are called to take up your cross early in life. Remember in leaving us how

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<sup>1</sup> From Bishop's Address, *Convention Journal*, 1861.



solemn is the trust we commit to you. All that is dear to us, all that is honorable is in your hands and yet, let me say to you, cherish no evil feeling against your foes. . . . Be chivalrous as well as brave, kind to those who are defeated, tender in compassion to all to whom you can render any service, consistent with what is due allegiance to your flag.

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“Soldiers, in the name of the citizens of this state, I now bid you farewell. God bless you and protect you! God bring you safely home to us again! But if it be otherwise ordered, if through sickness, or the violence of enemies, or any evil to which you may be exposed, you should never return, we will hallow your memory: we will cherish your name in our hearts, and we will provide for those you may leave to our care as brothers and as fathers. It is a solemn hour for us; such an hour as we never knew before. There is mingled, in this service, the notes of the dirge with the lofty pean of patriotism which God has infused into mankind. Now go forth and do your duty like men, like Christian men. Be always ready to die, and that you may be so ready, keep your hearts in a state of preparation, that if ever the trumpet sounds which calls you upward from the field of battle, and the angels come to bear your liberated souls away, you will be able to say, ‘Lord, I am ready’.”<sup>1</sup>

In June, 1861, Bishop Clark went to Washington with the Second Rhode Island Regiment and lived for a week in their camp. On the return of the First Regiment after the disasters of Bull Run and Manassas Plain there was another great service in Grace Church, more sad and solemn than the one in April. Mrs. Sturtevant describes the occasion thus: “Then again, the soldiers gathered in Grace Church, the service being held toward evening. The chancel, pulpit, and organ-loft were draped in black and upon tablets appeared the names of Slocum, the Colonel of the Second Rhode Island Regiment, who had been killed in action, and of Prescott, who was among the missing. Henry A. Prescott had been a devoted teacher in the Sunday School of Grace Church, where a tablet to his memory may still be found upon the wall of the new building. Upon the drapery in the chancel were these words: ‘Dulce et decorum est pro patria mori.’ Many of the families of the deceased were present, besides the field officers and staff of the First Regiment.”<sup>2</sup>

<sup>1</sup> THOMAS MARCH CLARK by Mary Clark Sturtevant, pp. 83-84, Milwaukee, 1927.

<sup>2</sup> THOMAS MARCH CLARK by Mary Clark Sturtevant, p. 87, Milwaukee, 1927.

Bishop Clark was by this time a personage of national reputation, owing in large part to his fame as a speaker. The Lyceum lecture, at its height in those decades, supplied a great opportunity for a really fine orator like the Rector of Grace Church to instruct and inspire audiences all over the country and to supplement in dignified fashion his very meagre salaries.<sup>1</sup> No doubt there were many years when Bishop Clark earned more by his speaking and writing than he received from his professional work. A very popular lecture, imagining America in 1900 and called "The Next Fifty Years," was written by him in 1853. In a letter of 1863 he wrote that he was repeating that night his lecture "The Living Machine" for the one hundred and sixth time. He added whimsically "Poor old machine." One lecture he is said to have delivered three hundred and fifty times.

It is no wonder, then, that in the fall of 1861 the Rector of Grace Church was given a weighty national responsibility by being placed on the United States Sanitary Commission, together with some ten other men of large renown and trained judgment. This position necessitated two or three visits to Washington each year. Of this Commission he wrote, "It was the most gigantic charity the world ever knew, the cash receipts being a little less than five millions of dollars, the estimated value of the supplies fifteen millions, and the expenditures of local branches more than two millions—in all about twenty-two millions."

Such responsibilities as these made the help of an assistant at Grace Church imperative. During the year previous, at his own expense, Dr. Clark had provided an assistant, probably the first to hold that position at Grace Church<sup>2</sup> in any formal way, in the person of Rev. John Franklin Spaulding, later Bishop of Colorado. The Vestry in their report of Easter, 1861, refer to the value of having "a faithful and efficient assistant." By the fall of 1861 it seems that Mr. Spaulding had removed to Pennsylvania. As his successor, the Rector selected James DeWolf Perry, Jr., the father of the present Bishop of Rhode Island, a young divinity student then teaching in Bristol.

At the Bishop's bidding the young man was ordained deacon and for a year or more devoted his Saturdays and Sundays at least

<sup>1</sup> Grace Church never paid Dr. Clark over \$2,500 a year and furnished hardly more than \$1,000 in all for his assistants.

<sup>2</sup> In the clergy list in the *Convention Journal* for 1861, Mr. Spaulding is entered as "Assistant Minister of Grace Church."



to Grace Church. Dr. Perry years later wrote a very interesting account of his relations with Bishop Clark for Mrs. Sturtevant's *Memoir* of her father.

No record of any successor to Mr. Perry<sup>1</sup> appears until the engagement of Rev. William S. Boardman, whose name is in the Convention records of June, 1864, and who probably began his duties in May of that year. In December he left Grace Church to accept a rectorship in Albany. The Corporation at Easter, 1864, had at last made an appropriation (\$800) for an assistant and on the resignation of Mr. Boardman elected Rev. Benjamin W. Atwell as Assistant Minister to serve until Easter, 1865. Mr. Atwell had been a Universalist minister and was ordained deacon at the time he began his duties at Grace Church.<sup>2</sup>

At the Annual Meeting at Easter, 1865, the number of vestrymen was increased from seven to eleven. This was in accord with the strong recommendation of the Vestry in their report. "The small number of the Vestry for several years has placed the affairs of the Corporation in the hands of a very few, the remaining members paying little attention to details. This change it is hoped will be a cause of more immediate interest to a greater number than heretofore." As Bishop Clark was at this time left off the list, it seems likely that the change was largely at his suggestion, and in the nature of preparation for his retirement from the rectorship, which his Convention address that June showed was felt by him to be well nigh imperative in the near future.

As the Annual Meeting of 1866 drew near it was becoming common knowledge that the Bishop would ask the Diocesan Convention in June to arrange for his devoting himself entirely to the work of the Diocese. Indeed, the Bishop had for some time been raising a fund<sup>3</sup> to furnish a suitable episcopal salary without increasing the burden on the parishes through assessment, and the parishioners of Grace Church had contributed over \$10,000 for this purpose.

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<sup>1</sup> Mr. Perry left in 1862, probably in the fall. Mr. Boardman's name is signed as "Assistant Rector" to the parish report of 1864 but appears in the vestry records and clergy list as "Associate Rector".

<sup>2</sup> The exact duration of Mr. Atwell's services at Grace Church is uncertain; but at the end of May, 1865, he was in charge of the Church of the Messiah.

<sup>3</sup> By June this fund amounted to \$40,000. The subscriptions from Grace Church were second only to those from St. John's (\$15,000) and more than from all the other churches of the diocese together.

In the Vestry Report of 1866 it was noted that "The Bishop is likely to resign his rectorship to devote himself wholly to the Diocese." With the approach of a new era in people's minds, the report devoted a few solemn words to retrospect and survey.

"Let us thank our heavenly Father for our continued strength and prosperity, and that He has granted unto us during the year past, peace and unity within our own borders as well as a happy release from national strife. The present healthy condition of our corporate finances with the fact that we have no debt while our current income has fully met our current expenses will awaken, in the minds of those who were early connected with this church organization, a recollection of their very different condition when they with self-denying spirit were striving year after year to build up this sanctuary to the Almighty and to provide here an enduring structure in which they, their children and their children's children, might assemble for Holy praise and prayer. Many of those Fathers and Mothers have gone to their reward but some remain who can unite with us in this grateful tribute to their memory."

Bishop Clark resigned the Rectorship in a letter dated September 1, 1866, although in the interval of almost eight months before his successor took office he officiated many times and accepted nearly \$600 for his services from the time of his resignation to Easter, 1867. The Vestry passed several appropriate resolutions expressing profound regret at the separation, deep appreciation of what the Bishop had done for the parish, and cordial good wishes for his future in his episcopal office.

Thus ended the second longest rectorship in the life of Grace Church in its first hundred years and then ended also the period of nearly a quarter of a century in which the fortunes of the Church and of the Diocese were closely intertwined. These years had been years of inestimable advantage to Grace Church, so that it had become, as Bishop Clark said publicly in 1865, one of the largest and most important parishes in the whole Church.

It was providential that Bishop Henshaw's successor proved a man of such wisdom and power. In 1855 much had been well begun that required time for its accomplishment. Bishop Clark had just the qualities of ability and character needed to bring to completion the ambitious plans for the church edifice, to strengthen the internal organization of the Church, and to fill its pews with supporters. Perhaps most significant of all, he was admirably fitted to secure for a vigorous Episcopal Church a natural and recognized place among the leading forces for good



in the community. Bishop Clark by the close of the Civil War had done all this. He had demonstrated his great effectiveness as a faithful pastor, a sagacious leader, an eloquent preacher, and a sympathetic interpreter of the thought of his Church to the community.

Among Dr. Clark's outstanding qualities were his mental alertness and progressiveness. He had a liberal and inquiring mind and a generous recognition of the minds of others. This may have been one of the reasons for his great interest in and influence over college students and the younger element in the parish, which were especially valuable to Grace Church not only in the years of the War but those before and after. To their anxiously inquiring spirits his openmindedness and true liberality were very invigorating. To this quality in Bishop Clark Bishop Doane paid the following strong tribute:

"In my judgment, he was far and away the broadest Churchman in the best sense of the word, almost the only broad one I have ever known among those who either accept or fall heir to that distinction of Churchmanship, because he had absolutely his own clear and positive convictions and, as absolutely, his recognition of the liberty of other people's convictions . . . in the honest acknowledgment of the fact that there are differences of doctrinal positions within the broad lines of the Church, and that every man had the same right to his own convictions that he had himself."<sup>1</sup>

How little of a partisan he was in days when party spirit ran high, and what importance he attached to harmony and unity of action could be made clear by scores of quotations. In his Convention address of 1859 he said, "It is a very rare thing to hear the Shibboleths of party even so much as mentioned in the Diocese. Thank God for that!" Later in speaking of the General Convention, he said, "In all matters affecting freedom of action and reasonable adaptation of the Church to the times, the House of Bishops have manifested a . . . readiness to meet the actual emergencies about us."

Dr. Fiske, the best known High Churchman in Rhode Island, in his discriminating memorial sermon bore witness to these qualities:

"Bishop Clark has generally been accounted 'Broad,' so called, and considered, if any man could be so considered, the founder

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<sup>1</sup> THOMAS MARCH CLARK by Mary Clark Sturtevant, p. 74, Milwaukee, 1927.

of the Broad Church school of thought in the American Church, but I scarcely think he would like to be thought of as the founder of a party. There was about him very little of the partisan as generally understood. He was one whom all could claim. His mind was naturally, I should judge, somewhat speculative and adventurous. It was explorative, on the lookout for fresh fields and eager to make and appropriate new discoveries.”<sup>1</sup>

Bishop Clark joined a keen sense of humor to a strongly puritanic sense of discipline and a strain of melancholy—in later years very pronounced, but apparent even in the years of his rectorship. Many of his war experiences left a lasting impression and colored his attitude toward the life around him. How stern he could be in his self-control is well brought out by the account Dr. Perry gives of his breaking-off smoking.

“I ventured to remark that when I was his assistant he was an habitual, if not an excessive, smoker; and asking him when and how he gave up the habit, he replied: ‘One evening, alone and thoughtful, sitting in front of an open fire, I was enjoying a good cigar, when I said to myself: Tom Clark, you are a slave to your cigar, and slavery of whatever degree and of any kind does not become a Christian man; I threw my cigar into the fire and have not smoked from that time.’ Asked if he did not miss what he had enjoyed during so many years, and if the abrupt change did not require a struggle, he replied, ‘Yes, but only for a few days, and the result was worth the effort.’”<sup>2</sup>

The fame of Bishop Clark rested, however, particularly on his great power as a preacher and speaker. To strong intellect, keen humor, and intense feelings he added a presence of marked impressiveness and a voice of unusual clearness, richness, and charm. Bishop Lawrence says of him that he was “the first preacher I ever heard who did not use the conventional sermonic language”; and quotes Bishop Potter’s comment: “Bishop Clark was the first preacher in our Church and probably in the Church of England to talk English.”

With such naturalness of speech joined to his deep moral earnestness it is no wonder that his hearers felt the spell of his eloquence. Mrs. Sturtevant records this well-considered tribute from Rev. John B. Diman.

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<sup>1</sup> THOMAS MARCH CLARK by Mary Clark Sturtevant, p. 188, Milwaukee, 1927.

<sup>2</sup> THOMAS MARCH CLARK by Mary Clark Sturtevant, p. 182, Milwaukee, 1927.



“Bishop Clark was one of the great orators of his times. I feel that this remark may be made not in that spirit of exaggeration that sometimes quite excusably enters into a panegyric, but as a simple fact. He had all the natural gifts that make the real orator; a massive and magnetic presence, a full toned and sympathetic voice that could be so controlled and modulated as to express every kind of feeling, a rich and poetic imagination, intense human sympathy, and a facility in speaking which never seemed to fail him.”<sup>1</sup>

It is not to be wondered at that Grace Church with such a man for leader made great strides forward in its position in the community and exercised a profound influence on the lives of its members. Nor did Bishop Clark’s valuable oversight cease with his resignation of the rectorship, since for nearly forty years thereafter as bishop of the diocese he was ever ready with wise advice and loving interest to promote the prosperity of his old Church.

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<sup>1</sup> THOMAS MARCH CLARK by Mary Clark Sturtevant, p. 225, Milwaukee, 1927.

## CHAPTER IV

### THREE RECTORS FROM AFAR

#### KELLOGG—CURRIE—GREER

1867-1888

All the first five rectors of Grace Church were New England born, but for some reason, impossible now to ascertain, the Vestry went well to the South to select the next three. Quite likely Bishop Clark felt such a step would help to broaden the Church here and to unify the Church throughout the country. Probably suggestions were made by Dr. Vinton, who, as an influential rector in Philadelphia and New York, came in contact with many clergy from other parts of the country and to whose influence when in Boston Dr. Kellogg attributed his decision to enter the ministry.

The first mention of any candidate to succeed Bishop Clark is in a vote of the Vestry of December, 1866, electing Amos D. Smith, S. C. Kinsley and John B. Anthony a committee to proceed to Philadelphia to hear the Rev. Day Otis Kellogg, Jr. On the receipt of their report, the Vestry voted to call a Corporation meeting and request the Corporation to send its own committee to hear this young preacher. The Corporation was so well satisfied with the report, however, that it voted to recommend that the Vestry extend the call at once. This the Vestry accordingly did and secured Mr. Kellogg as Rector at a salary of \$3500.

The committee of notification to proceed to West Philadelphia was a double one, consisting of Amos D. Smith and John B. Anthony, Wardens, and J. Lewis Peirce, representing the Vestry, and the Rev. William M. Rodman and Albert S. Gallup representing the Corporation.

With the coming of a new Rector the Vestry were particularly anxious that their beloved ex-Rector and Bishop should feel that Grace Church was still bound to him by special ties and was to some extent his church. They therefore voted to tender to him and his family the free use of such pew owned by the Corporation as he might select and recorded their entire concurrence with his expressed desire to regard Grace Church as the proper place for



holding ordinations and other episcopal services. Such Grace Church continued to be in general until the funeral of Bishop McVickar and the consecration of Bishop Perry.

Mr. Kellogg, then rector of The Church of the Saviour, West Philadelphia, and just turned thirty, was a man of vivid personality and great attractiveness of manner and expression. Sunday, April 28, 1867, the first Sunday after Easter, was fixed for the beginning of his rectorship, and Bishop Clark appointed the annual Confirmation for the quarter-before-eleven service that same morning. No doubt, as we know he did on similar occasions, he introduced Mr. Kellogg to his old congregation. The Bishop gave the address to those confirmed and the new Rector preached the sermon.

Mr. Kellogg was not slow to make his plans for a vigorous and systematic work for the ensuing year. In September, 1867, he published in detailed and elaborate fashion:

“A Scheme of Services, Collections, and Parish-Work in Grace Church, Providence, for the ensuing year.”

The second service on Sunday was to be at 7.30 p. m. on the first Sunday in the month. On the other Sundays it was at quarter before three from October to May, and quarter past three from May to October. From October to Lent there was on Wednesday evenings “a Service and Lecture in the Chapel” at 7.30, and Teachers’ meeting every Friday evening. In Lent the union services were continued in Grace Church on Monday and Tuesday at 5 o’clock, and on Friday evenings there were “Addresses preparatory to Confirmation.”

Mr. Kellogg continued the early Morning Prayer at six o’clock on Easter, with the annual Confirmation service at quarter before eleven,—a custom begun at this time and kept up very generally by Bishop Clark for some twenty years. He had himself regularly confirmed in Grace Church in Eastertide, but not often on Easter Day.

The “Scheme” continued with plans for the three church organizations, the Sunday School, the Relief Society, and the Missionary Sewing Society. These three Mr. Kellogg proposed to merge, at least so far as the Treasury was concerned, into the “Parish Aid Society.”

Among the items in the “Scheme” are the following:

The Rector will (D. V.) be at his residence, No. 334 Broad Street, on Tuesday Evenings to receive such persons as may desire to meet him.

At the time of the Holy Communion, those waiting in the aisles for an opportunity to come to the chancel-rail, should stand in line on the right side of the aisles, thus leaving a clear passage for those who have received the elements to return to their places.

The elements should always be received with an ungloved hand.

Persons ready to take part in parish-work are desired to let it be known to the Rector.

Clear, full responses, and general observances of the postures usual in the conduct of our services, as they are much needed, so will they add to the reverence, pleasure, and warmth of our worship.

Between the call to their new Rector and his coming in April the Church decided to rearrange the chancel and to provide a sounding-board over the pulpit "to relieve the difficulty of speaking and hearing." The acoustics of Grace Church have never been good, and quite likely Mr. Kellogg was known to lack a voice of such unusual power and richness as Bishop Clark's. From the old pictures it seems likely that it was at this time that the font was placed in the middle of the cross aisle and the reading-desk and pulpit moved farther away from the front pews. The changes were, as usual, made under the competent advice of Mr. Upjohn.

At the annual meeting of 1867 the tax was increased from ten to twelve percent to provide for the larger salary. On the recommendation of the Vestry, the Church, after over thirty years, again made provision for a rectory. Two houses and a considerable piece of land were purchased for \$12,500 on the corner of Greene Street and Parker Place. As the houses were leased and the one intended for a rectory needed extensive repairs, Mr. Kellogg did not move to Greene Street until the fall of 1869.

It was as a result of the enthusiasm and zeal of the Rector and at his bidding, no doubt, that the Corporation meeting at Easter, 1869, was attended by sixty-nine members, a number probably never equalled before or since, thirty being a large meeting in those days when the Corporation was restricted "to white male pew-owners and lessees." The confirmation class on that Easter Day was of rather unusual size, having twenty-nine members. Clearly Grace Church approaching its fortieth anniversary was in a healthy condition. The annual report speaks with pride of "our indefatigable Rector and his faithful assistant," the Rev. Robert Charles Booth, a deacon, who worked in a mission on Eddy Street near Ship Street, opened in April, 1868, and supported by voluntary subscription. From the Corporation Mr. Booth received the munificent sum of \$80, the amount of the appropriation for the supply of the pulpit during the Rector's vacation.



A considerably larger amount was paid him from other sources, probably the Parish Aid Society and the Sunday Offerings, a fund which was still administered by a special committee of the Vestry entirely independently of the Church finances. From time to time, however, we find references to contributions from the Sunday offerings to the general treasury.

In connection with the Parish Aid Society there was held in 1868 what seems to have been the forerunner of the "Every-Member Canvass," with which we are familiar, and the earliest effort of the kind in Grace Church. In the first report of the Parish Aid Society the Rector says:

"The work of this Society may be summed up as follows. Two-thirds of the families of the Congregation have been contributors to its treasury. Twenty-four ladies have acted as collectors, and have raised an average of ninety-four dollars each. Including \$500.00 obtained through the exertions of Mr. S. Brownell, for the Christmas Festival of the Sunday School, the whole amount paid in to the Treasurer up to November 1, has been \$2,757.71. Very generally the collectors have been kindly received in the Congregation, while their own work has been done with much patience and diligence. The prevailing good disposition on every hand towards parish work is gratifying and full of promise for the future."

In urging the workers to even greater efforts Mr. Kellogg stressed various pressing needs of the time.

"The Freedmen, on whose education the prosperity of half the country largely depends, are in need of instruction. The whole South is prostrate in regard to its parishes and seminaries, and dependent on the kind help of her more prosperous friends. We ought to take a larger share in meeting such claims; but it can only be done by an increase of gifts. Knowing well that last year has been one of business depression, we are not insensible to the spirit in which last year's work has been done, nor to the fact that the Parish has exceeded the contributions of several preceding years by \$2,500. Still, while one-third of the congregation contribute nothing, and while the subscriptions made are far from being equally proportioned according to the donors' ability, we cannot but think this Parish is capable of doing much more than has been done in the past. If all gave, each according to his means, our treasury would receive at least the double of last year's income."

It is from this rectorship of sixty years ago that the House of the Intercessor, or Grace House, dates. Many of the families in the Eddy Street mission lived in the neighborhood of West Clifford Street and Mr. Kellogg became much interested in providing them with a suitable chapel and Sunday School room. To this was joined the idea of providing in homelike quarters "four suites of two rooms each" for some of the poorer parishioners of Grace Church. In the Vestry report of 1870 this house is described as "doing a noble work." Robert H. Ives was interested enough to buy the land at the corner of West Clifford and Portland Streets and lease it to the Vestry of Grace Church as Trustees. On this lot a frame building was erected at a cost of slightly over \$3500. It was planned to have the sum needed raised by general subscription, and some \$1600 was thus secured. The interest of the large and flourishing Sunday School of about 500 scholars was then solicited and over \$200 raised in a few months. As the Sunday School undertook to raise the \$1700 still lacking, the Vestry assumed the debt and lent the money for finishing the House of the Intercessor from the Cemetery Fund. Before the next Easter (1870) there came forward to support the enterprise Mrs. Frances Jones Vinton, the wealthy widow of Amos M. Vinton, first Secretary of the Corporation and older brother of the third rector. Mrs. Vinton, who was for many years active in Grace Church and its missionary organization, seems to have been especially interested in ministering to the physical and spiritual needs of the poor. She offered to complete the purchase of the land at a cost of \$1,000 and to give it to the Rector and Wardens if the whole property, or its proceeds, should be set apart forever for these charitable purposes. Later she gave \$1,000 for repairs to the House of the Intercessor, the balance to be used to establish a fund for the poor of the parish.

In this House of the Intercessor a promising little Sunday School of some sixty-five scholars and twelve teachers was soon formed. At the chapel services, for which a reading desk was given by St. Stephen's Church, there was for a time an average congregation of about fifty. Neither the Sunday School nor the Chapel, however, could long be maintained, and in our time there has been little use for the rooms for poor parishioners. Many of the younger members of the congregation remember the house very pleasantly and gratefully as the home of Deaconess vonBrockdorf, of Deaconess Payne, and later of Miss Appleton and Miss Searle. At various times it has been the center of useful activities and



interests. At present, with little prospect of sufficient usefulness to justify its continued maintenance, with the approval of the Corporation and Vestry, the Rector and Wardens have in mind the sale of the property and the establishment of a fund for similar purposes.

At the Easter meeting of 1870 the Vestry reported the expenditure of over \$5,000 on the church edifice in the provision of new carpets, new furnaces, repairs to windows and roof and especially the decoration of the walls of the church. It seems likely that it was at this time that the inscription "The Lord is in his holy temple; let all the earth keep silence before him" was placed above the chancel arch. In spite of the fact that the decorations were under the advice of R. and R. M. Upjohn, they do not seem to have been very satisfactory and were frequently the object of criticism.

With the rectorship of Mr. Kellogg comes the first record of any vacation for the rector at the expense of the Corporation. From 1867 on, a regular item of expense was for supplying the pulpit during the month of August, when it is evident that the rector had his vacation. Early in the summer of 1870, however, there came a request from the rector that he might take "his usual summer vacation" at once "instead of waiting until August." It is said that the occasion of this unusual request was that Mr. Kellogg had become the object of criticism from certain quarters which he took very much to heart. It is clear that he was greatly disturbed, for late in July he sent in his resignation, saying, "I find my vacation fully expired, but I am far from ready to resume duty at Grace Church. Conscious of my inability to serve that Congregation with justice to its claims and satisfaction to myself I think the better course is to surrender the rectorship into your hands." The Wardens and Mr. Benjamin F. Thurston, at that time playing an active part in all important deliberations of the Vestry, were appointed a committee to confer with Mr. Kellogg and ask him to reconsider. They reported, however, that Mr. Kellogg was impelled by conscientious motives to adhere to his determination. His resignation was thereupon accepted with expressions of regret, appreciation, and good will. Shortly after, he accepted a call to his former parish of St. Matthew's Church in Philadelphia where he was much beloved. One of his most significant accomplishments there was that of taking a leading part in forming an organized charities association in that city,—probably the first of these now indispensable agencies for social welfare.

Full of zeal and energy, fertile in planning, and optimistic of results, Mr. Kellogg speedily won friends wherever he went. He seems, however, not to have been wholly adapted to this New England community, or perhaps to the ministry. With marked literary gifts, he eventually withdrew from the priesthood and devoted himself to his writing. He was the only one of the living former rectors who did not personally share in the Jubilee Celebration of 1879. A cordial letter from him, however, was read at the Saturday afternoon gathering.

It was a tribute to the zeal and enthusiasm of Mr. Kellogg that the Vestry again went South in search of his successor. At a meeting in October, on motion of Mr. Thurston, a committee, consisting of Mr. Anthony and Mr. Augustus H. Hoppin, was appointed to visit Wheeling, West Virginia, and Covington, Kentucky, for the purpose of hearing C. George Currie and David H. Greer, two very promising young preachers of the time, and to make inquiries as to other clergymen who might be considered for the vacant rectorship. So well was the committee pleased with Mr. Currie, however, that they did not seek farther. Mr. Anthony in 1904 gave an amusing account of their visit in Wheeling and its results.

"On Sunday, both morning and evening, Mr. Hoppin and myself went to church, apart from each other, and by different routes. In the afternoon I attended Mr. Currie's Sunday School, and sat far back, entirely by myself. I was disappointed that the Rector did not come to greet a stranger.

"Mr. Hoppin made pencil sketches of Mr. Currie in the chancel and in the pulpit, and I took extended notes of the two sermons we heard. (I have the pencil portraits with me.) After the evening service we went to the vestry-room and were immediately greeted by the Rector as though we were old acquaintances. Dr. Dyer had telegraphed that a committee was coming, and who we were: Mr. Currie had found no difficulty in identifying us, immediately on our arrival.

"Our committee made a favorable report on our return; exhibited portraits, and read the sermons we had heard."

The Vestry at once voted unanimously to invite Mr. Currie to the vacant rectorship at a salary of \$3,500 and called a meeting of the Corporation for November 21st to approve the transaction. Later free use of the Rectory was added to the salary.

Mr. Currie, leaving his family still in the South, began his ministry on Sunday, February 5, 1871. It is evident that he came



with considerable hesitation and that affairs here were not such as wholly to remove that feeling. He seems to have been doubtful of his welcome, somewhat disheartened by the coldness of the congregation in their responses in the services, and appalled at the greater cost of living in Providence. In less than three weeks he wrote formally to the Vestry asking their frank judgment on the "experiment" of his coming and whether he was likely to get thorough support in Providence, or had better return to his former parish,—still open to him,—where he knew he would have wholehearted backing. On the Vestry's sending him a letter signed by all present, with the fullest assurances of satisfaction and support, Mr. Currie wrote:—"It appears now that the anxiety I felt as to my relations to the Parish were unnecessary and that things were in reality going as well as could be expected at so early a stage . . . . I see now that my difficulties have been under the Providence of God removed."

It was probably in accordance with Mr. Currie's desire to have the congregation take more active part in the services that the Vestry in March directed the Committee on Music to arrange with Mr. Downes, the conductor of the choir, that the creed and responses be not chanted at the evening service, that the anthem be dispensed with, and that the character of the music be of a more congregational order.

It seems likely that Mr. Currie never was wholly cured of his doubts as to his adaptability to the position here. After only a little over a year, he received a call to St. Luke's Church, Philadelphia, in June, 1872, and accepted it so promptly that the Vestry had no time to remonstrate. He told Mr. Anthony afterwards that while in the West he had found it necessary to discount fifty per cent. from what people said to him, to get at the exact truth; here, he should have added fifty percent.

It was during this rectorship as well as during the last years of Mr. Kellogg's and the first of Mr. Greer's that the Sunday School of Grace Church seems to have been at the height of its popularity and we may well believe of its usefulness. Including the school of about fifty at the House of the Intercessor there were some five hundred and thirty scholars and sixty-two teachers. The value of a Sunday School then, even more than today, was determined by the unconscious training in ideals and character afforded by the personality of the teachers. In the Sunday School at Grace Church of that time there were splendid personalities with whom the scholars came in contact. Among the teachers were several





ORIGINAL CHANCEL OF PRESENT CHURCH  
FURNISHED AS IN 1870





of the leading men and women of the parish. The superintendent at that time and for nearly a decade later was a most influential and devoted churchman, Shepard C. Kinsley, then at the height of his power in the Sunday School, with which he was connected for over forty years, including over twenty years as superintendent. When Bishop Henshaw went on that journey to Maryland from which he never returned, he said to Mr. Kinsley, "You look after the Sunday School till I come back." More than a quarter of a century later, in telling this, Mr. Kinsley could say, "You see I'm still on the job." Mr. Kinsley died suddenly in 1880. One of the most beautiful windows in the church was ordered in England by Mr. Greer to be his memorial. The Sunday School of Mr. Currie's day was a school so full of strong personalities, exercising marked influence for good, that Mr. Currie vividly recalled them in writing from Europe more than thirty years later for the seventy-fifth anniversary.

. . . "Then, those Sunday School anniversaries, when *Father* Kinsley,—as I always used to call him in my thoughts, was superintendent, and Mr. John B. Anthony was a teacher, and Mr. Gus Hoppin and Mr. Peirce and Mr. Knight—though possibly Mr. Knight was only a Vestryman, I am not quite sure, but in any case, like the others he stands out a distinct figure to me, as that of a strong, good man and hearty friend of Grace Church,—and the lady-teachers, too, Miss Amy Smith (Mr. and Mrs. Amos D. Smith's daughter), and Mr. Kinsley's sons and daughters, and my dear friend Mrs. Talbot and Miss Green, and any number more. All these come often before my mind. I am getting old now, for I turned seventy last Sunday, and names have slipped away—but the old personalities and familiar faces of Grace Church I remember today as distinctly as ever."

Although the first two attempts to secure a rector for Grace Church from the strong dioceses to the south had not been crowned with great success, the Vestry was ready to make a third venture in that direction. Accordingly, on the resignation of Mr. Currie the minds of both pastor and Vestry turned to a young man from West Virginia, born in Wheeling, where Mr. Currie had been rector, who had received more than passing thought two years before and who had even then, at the age of twenty-six, been highly recommended for Grace Church by competent judges. Doubtless it was fortunate for the future of Grace Church that the call to David Hummell Greer was made in 1872 rather than in 1870. The young thinker who returned from eleven months of travel in Europe in the spring



of 1872 was a far different man from the back-country stripling who was in 1870 rector of a prosperous church of no great size in Covington, Kentucky, virtually a suburb of Cincinnati, and who was, even at that time, well-nigh submerged in a sea of uncertainty and doubt from his sudden contact with the larger world of social and intellectual activity into which he had been plunged. A boyhood spent in primitive fashion in the western mountains of what was then Virginia, college days in a small denominational college, and theological training of robust but narrowly traditional Evangelicalism under Bishop McIlvaine and Bishop Bedell at Gambier, Ohio,—these had hardly opened this young preacher's eyes to the richness of the life of the Episcopal Church, to the great varieties in American social life, and still less to the dizzying advances in scientific and philosophical thought in the world at large.

In a mood, then, of doubt and humble distrust, yet with an earnest determination to find light and strength, Mr. Greer broke off what appears to have been a remarkably promising rectorship in Kentucky, and in June, 1871, sailed for Ireland. Thence he made his way to London and, after a few weeks, to the continent, where he visited many cities, small and great, in Holland, France, Switzerland, Germany, and Italy. Finally, at Naples, he seems to have found the assurance of reconciliation between his boyhood faith in a Divine Saviour and the researches of modern science. He knew his Darwin, Huxley, and even Herbert Spencer well. But, while he accepted much that they taught as true, he realized that his belief in his Lord and Master and his faith in His saving grace rested on firm and unshaken foundations. From Naples he wrote to his friend, Rev. Heman Dyer, D.D., in New York that he was coming home in May and would be glad to accept a call to any suitable parish, great or small.

It was destined to be of incalculable benefit to Grace Church that it had been put into the mind and heart of this baffled searcher after truth to give up his charge at Covington and devote himself heart and soul to getting to know the world by months of sojourn abroad and to thinking things through, deliberately and leisurely, in the light of the revelation of the Holy Spirit, brought to him through every channel he could command. Soon he was to prove himself in Providence the comrade and the peer of some of the most highly endowed and best-trained minds in New England. Even with his great natural gifts it seems unlikely that the young Greer could have impressed these elder friends as he did without the equipment he derived from those months of thought and study

abroad. Indeed, as it was, Mr. Greer's warm friend, Phillips Brooks, with his own rather excessively advanced education, is said to have felt strongly the effects in Mr. Greer of his early educational limitations.

On landing in America, Mr. Greer proceeded to Boston and preached that month at St. Paul's, then without a rector. On that occasion he was heard by Bishop Lawrence, as a college student, and by a vestryman of Grace Church, Providence, who seems to have been more impressed than was the college youth and who urged the choice of Mr. Greer on his colleagues when Mr. Currie's resignation came a month later. On July 14th Mr. Greer preached in Grace Church and no doubt fulfilled the expectations raised by the praise that had come from many quarters. In spite of the full chin beard,—almost a badge of the ardent evangelical clergy among whom he had been trained,—he must have seemed very youthful for so important a charge. He began his ministry before he was twenty-eight years and six months of age, being nearly six months older than was Mr. Fuller when he became Rector, and younger by five months than Dr. Vinton, the only other rectors to take office under thirty.

The election of Mr. Greer at a salary of thirty-five hundred dollars and the use of the Rectory is recorded as of July 18th, and on the 20th the committee of the Wardens and Mr. Kinsley received his oral acceptance, which was doubtless already practically assured. A meeting of the Corporation was held on July 22, 1872, to ratify the action of the Vestry, but probably more particularly to hear their highly esteemed Rector speak about his successor. The record says that Mr. Currie "spoke of the many excellent qualities possessed by Rev. Mr. Greer and warmly congratulated the Corporation on its choice of a Rector."

That Mr. Greer already had the admiration and friendship of Mr. Currie made the election and the transfer of responsibility natural and easy. As August was regularly the month of vacation and Greer began his ministry on Sunday, September 15th, there was no real interim between the rectors.

It was a pleasing coincidence and a happy omen for our one long rectorship of sixteen years that Mr. Greer, arriving in Providence on September 10th to begin his rectorship, and hearing the bells of his church chiming for Commodore Perry's victory, thought of them as welcoming their new rector. On the Sunday following, as he recalled at the 75th anniversary, he preached a sermon on that text from the book of Ezra which Bishop Clark had used so



effectively nearly a quarter of a century before in urging the building of the steeple,—“From that time it is in building and yet it is not built.”

Mr. Greer found Grace Church in most respects in a satisfactory and even promising condition. There was, however, a debt of some fifteen thousand dollars, due largely to the purchase of the rectory, which a special committee of the Vestry had been unable to discharge by subscriptions. To this the new Rector devoted his attention and advised that a special Easter offering be solicited for this purpose. The Vestry somewhat reluctantly agreeing to this, the collection was taken and the sum of \$16,096.95 secured, including amounts previously subscribed on condition that the whole amount was raised, and including also some five thousand dollars from the sale to supporters of thirteen pews which should be free of tax unless rented or sold to actual occupants. The confirmation class that Easter of forty-three was one of the largest on record. The Vestry were so impressed by the zeal and ability of their rector that in January, 1874, they took the responsibility of increasing his salary by five hundred dollars for the year ending at Easter. By that Easter, and for many years thereafter, it was recorded that all the sittings were sold or rented, and that the regular congregations almost filled the church.

The matter of the music for such an inspiring congregation gave the Vestry and Rector some concern. There was strong feeling in favor of returning to the plan of having a chorus in addition to the quartette, as had been the custom at least in the earlier years of Mr. Downes' long period of service. During this readjustment Mr. Downes resigned as organist and choirmaster in 1876. Mr. Jules Jordan became Director and Tenor soloist and Mr. A. A. Stanley, organist. Mr. Stanley is said to have been the first of the line of professional musicians who since 1876 have served Grace Church as organists.

It was in 1876 also that efforts were begun to provide a suitable and permanent brick rectory on the lot on Greene Street in place of the frame building purchased some years before and temporarily utilized as rectory for Mr. Kellogg, Mr. Currie and Mr. Greer. As an alternative to immediate enlargement of the house, No. 8 Greene Street<sup>1</sup>, then occupied by Mr. Greer and his growing family, a special meeting of the Corporation in March, 1877, voted to sell for removal the two houses on Greene Street and build on the lot

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<sup>1</sup> The new brick rectory, built for Mr. Greer, also bore this same number.

a commodious brick rectory at a cost not to exceed thirteen thousand dollars. The Rector himself came in at the close of the meeting and spoke of the urgency of this step. He offered "to abate five hundred dollars on his salary," so that he appears as the first and largest subscriber in the list in the records.

As another illustration of the zeal and effective personal work of the Rector it is interesting to note that in the confirmation class of Easter, 1877, numbering thirty-six, were seventeen who had been baptized the evening before.

It was at the annual meeting on Easter Monday, 1877, that a young man was elected to the Vestry, in the person of Mr. H. Nelson Campbell, who now in his fifty-fourth year as vestryman, has had the longest term of service of any officer of Grace Church, and a term of marked honor and usefulness as well.

For the use of Mr. Greer and his family during the building of the Rectory, the Vestry hired the house of Mrs. Morris B. Morgan at 128 Washington Street, corner of Jackson. By Easter, 1878, the Vestry could announce to the Corporation that a convenient and beautiful rectory, for which Mr. Howard Hoppin had given his services as architect, was completed and occupied by the Rector and his family.

As a result of this undertaking, involving a loss in rentals, there was a serious deficit in running expenses. To meet this the tax on pews which had been fifteen percent since 1869 was raised to seventeen percent, a move that was not unreasonable when the Vestry could report that the "Church edifice cannot accommodate the numbers who ask to become regular members of his [Mr. Greer's] congregation."

It was in the late seventies, according to Bishop Slattery, that Mr. Greer made a decided change in his style of preaching. Before that time he had regularly preached written sermons. One fall, however, he felt so disturbed over the ineffectiveness of the first sermon he preached after his vacation that he resolved to try preaching without any notes whatever, doubtless hoping thereby to make his style more direct, spontaneous, and personal. Characteristically fitting his theme to what was strongly impressed upon his mind and heart at the time, he chose as his text, "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark." Bishop Slattery adds that after that, though he continued to make laborious preparation and often wrote out many parts of his sermon to clarify his thought and give coherence to his expression, he rarely



preached a written sermon or took any notes whatever into the pulpit with him.

It was undoubtedly in connection with this determination of the Rector to secure greater directness in the preaching in Grace Church that a striking change in the pulpit was brought about. In the fall of 1878 the Vestry arranged to take down the lofty wineglass pulpit, with its conspicuous sounding-board, and to substitute a low platform surrounded by a brass railing and containing an inconspicuous "lecture-stand" or "lectern." Such an unimpressive piece of modern machinery was regarded in those days as a bold innovation. When Mr. Greer exhibited this pet device with pride to his friend and vestryman Augustus Hoppin, to whom it seemed more suggestive of a fireside than a chancel, Mr. Hoppin's sense of humor moved him to remark, "Very fine, Mr. Greer. Only where are the tongs and the poker?"

A minute in the records of March 28, 1880, would indicate not only that the handsome wineglass pulpit removed from Grace Church was an object of admiration, but that the Vestry were not ready to give it up permanently. "The Treasurer was authorized to loan to St. Luke's Church of East Greenwich the pulpit formerly used by Grace Church, taking a receipt therefor, with the condition that it shall be returned upon demand." There is evidence also that there was considerable difficulty in hearing the preacher from the low pulpit platform installed in 1878. One pewholder filed an unsuccessful claim for remission of part of his tax on account of his loss from the change. The Vestry later had wires strung overhead to improve the acoustics. Finally, in 1886, after experiments had been made to ascertain the best height and position for acoustic effect, Mr. R. M. Upjohn designed a new platform pulpit with elaborate brass work. This was put in, at a cost of about four hundred dollars, in such fashion that it could readily be removed from its place at the head of the main aisle for the communion and at other times.

The beginning of the year 1879 reminded the Vestry that the fiftieth anniversary, or Jubilee, as it was called, was at hand. The Rector, the Wardens—then Messrs. Anthony and Charles Morris Smith—and Mr. Augustus Hoppin were designated as the committee on the celebration.

The Jubilee was a great occasion in the history of the parish. Five of the eight rectors<sup>1</sup> were present and preached, including

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<sup>1</sup> John A. Clark and John P. K. Henshaw were no longer living and D. Otis Kellogg was unable to be present.

the venerable Dr. Fuller, the first rector. The anniversary exercises began with celebration of the Holy Communion at seven-thirty Friday evening, May 16th, with an intensely interesting sermon by the Rector, dealing, as he said, not with the past nor with the future, but with the present duty, which he boldly defined as "trying to redeem the life of this generation from a debasing and engrossing materialism, by the quickening power of a positive faith in a supernatural and spiritual world." In this discourse he gives abundant evidence of familiarity with the leading thinkers of the time, refers to evolution and the rationalists, quotes in his support Coleridge, Tyndall, and John Stuart Mill, and shows thorough acquaintance with the intellectual movements of the day. Then he invokes as the only resource a personal faith in the supernatural and the spiritual under the sole sanction of a vital personal faith in Jesus Christ.

The Jubilee continued on Saturday, the actual anniversary, with services at 11 a. m. and 5 p. m. At the first a learned discourse on the Lord's Supper was delivered by Professor Samuel Fuller, the first rector. The opening sentence of this sermon it seems well-nigh impossible to take literally. "In the summer of the year 1830, Sunday, July 4, I administered, as the first Rector of Grace Church, Providence, *its first communion*.<sup>1</sup> The partakers were only twenty-four persons." As he records in a note that he had not been ordained priest until June 6th, it was naturally enough his "first administration of the Eucharist," and it would not seem very strange, considering the times, if there had been no celebration of the sacrament since he began his rectorship on May 2d. Rather than believe that there had been no celebration of the Holy Communion for the worshippers in Grace Church in the fourteen months from May, 1829, to July, 1830, it would seem more reasonable to think that by "*its first communion*" Dr. Fuller meant the first celebration in which Rector and people *as communicants of Grace Church* joined in the Lord's Supper.

Bishop Clark, at the five o'clock service on Saturday, with his customary clearness and eloquence gave the historical address, which he was extraordinarily well equipped to deliver. Closely associated with its first bishop, Griswold, and with every one of its eight rectors, possibly excepting his immediate predecessor, Bishop Henshaw, and having had the Church under his immediate eye for twenty-five years, he could speak from first-hand knowl-

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<sup>1</sup> Italics not in the original.



edge and intimate understanding without much laborious searching of the records. Less than half the address concerns Grace Church itself. The rest deals with the Church at large and the great changes in numbers, customs, and methods of work that he had witnessed in his own lifetime. He laments, even in 1879, that

“The wind which once blew so auspiciously, has, in a measure, died away, and at the present moment this Church is making comparatively little head-way in the land at large. By a process of pulverization we have greatly multiplied the number of Dioceses, we have divided the regiment into a larger list of companies, and put a General in command over each, and multiplied our chief officers to such an extent that, on the average, we have left but one Deacon and a fraction to be ordained by each Bishop during the year. In 1878, there was a decrease in the number of persons admitted to both Deacons’ and Priests’ orders, and the number confirmed was 2,466 less than in the previous year. Although the Church is nearly eight times stronger, as indicated by the list of communicants, than it was forty or fifty years ago, the number of candidates for Holy Orders is but a little more than double what it was then, notwithstanding all that has of late been done to provide gratuitous support for our candidates.”

Sunday, May 18th, brought the anniversary to a close. The sermon in the morning was by Dr. Vinton, than whom no one in our Church had a greater reputation for eloquence and spiritual insight, and whom Bishop McVickar called “that glorious old preacher.” With penetrating thought and rich diction, he vividly pictured the various theological developments working out from a Christian faith of essential unity, as different “Mounts,” all culminating in Mount Calvary, “the solemn spot of the sacrifice of our Saviour God, slain for our sins . . . . Mount Calvary reveals the whole Godhead,—righteousness, peace, truth and love, in one display by God and man in one person.” A writer in the *Journal* speaks of “the immense congregation that listened to him [Dr. Vinton] on Sunday morning with breathless interest.”

The final service at 7.30 p. m. on Sunday was the occasion of a sermon from Dr. Currie, the friend and immediate predecessor of Mr. Greer. His sermon, in marked contrast to the others, was of strongly ethical import, forcing home with biblical text and literary allusion the lessons drawn from two widely differing figures, Saul the King and Saul the Apostle Paul.

The beautifying of the church for this occasion was perhaps more elaborate and ornate than at any other public function. The church was decorated with "urns and flowers," especially by two large shields of many colored roses "one at each side of the chancel arch . . . placing before the eyes of the congregation the dates 1829-1879 in floral figures."

An interesting reminder that this was a time of extravagant and sometimes flamboyant celebrations may be found in the complimentary comment of the *Journal*, "The jubilee anniversary of Grace Church has been commemorated in a quiet, sensible, satisfactory manner."

As a memorial of this half-century Jubilee there was published by Sidney S. Rider, in the spring of 1880, a handsome little book of somewhat over a hundred pages, with interesting heliotype illustrations. Of the frontispiece the publisher says, "The drawing of the Church is an original one, made for this book, and is believed to be the first, and in fact the only one as yet made, which at all represents the edifice." The volume contained the five sermons and addresses delivered at the celebration, with a few pages of introductory and explanatory matter.

In the Vestry's report to the Corporation at the fifty-first annual meeting in April, 1879, attention had been called to the fact that Grace Church had the largest Sunday School in the city and as large a number of communicants as any Episcopal Church in New England.<sup>1</sup> The Vestry recorded that the debt of \$10,000, having been partly pledged by subscriptions, had been paid off by the Easter offering, so that the Church closed its first half-century free of financial handicap.

The twenty-fifth anniversary of Bishop Clark's consecration came late in that same year of Jubilee. The Vestry offered the use of Grace Church for an occasion that meant much to hundreds of the former Rector's parishioners and arranged to have the church suitably decorated for the occasion.

The public commemoration was held at eleven o'clock on Saturday, December 6th. The notice in the *Providence Journal* says "the music, especially the *Te Deum*, will be of a grand order." The service began with the *Te Deum*, sung while the forty clergy in their surplices marched in, and closed with Holy Communion celebrated by the Bishop. The Rev. Daniel Henshaw made a

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<sup>1</sup> In the Sunday School there were fifty officers and teachers and four hundred and fifty scholars. The communicants numbered six hundred and eighty.



brief congratulatory address and the rectors of the several parishes presented offerings by which the Episcopal Fund was increased more than ten thousand dollars. In Bishop Clark's survey of his quarter century in Rhode Island he called attention to the fact that, weak though the Episcopal Church had seemed in 1854, the devoted labors of Griswold and Henshaw had sown seeds of great promise and that in 1879 there was "but one other diocese in the land where the proportion of communicants to the whole population is as large as it is here."

There is in these years frequent testimony to the evident fact that the Rector was working unstintingly for his people of Grace Church and for the community up to the extreme of his ability and strength. To this unsparing zeal may be attributed the first undertaking to have Grace Church open daily, better to minister to the community. In the fall of 1880 Dr. Greer<sup>1</sup> proposed to the Vestry to have Grace Church open for evening prayer from New Year's to Easter. The Vestry agreed, expressing their fear, however, that it was a heavy responsibility and perhaps an undue burden on the Rector. They had already recognized that he was giving himself to the limit of his strength. Once they voted him a vacation of several weeks after an unusually heavy Lent. After the fiftieth anniversary and its responsibilities, he was granted both July and August as vacation, as he was again in 1880. A more extended opportunity for refreshment and relaxation, however, after the strenuous winter of 1881 seemed desirable to his friends. Accordingly he was granted the entire summer for a trip to Europe with part of his family. He sailed early in June and did not resume duty until the 23d of October. Twenty of the Vestry and the parish raised the thousand dollars that was needed for supplying the pulpit during the Rector's long absence. On his return the Vestry and others arranged that he should be heartily welcomed with appropriate rejoicing both at the rectory and the church.

In the biography of Bishop Greer<sup>2</sup> there is recorded a characteristic experience which would seem to pertain to this period about 1880.

"After he had been in Providence a little time his preaching so increased the numbers of the parish that the Vestry offered him

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<sup>1</sup> Kenyon College conferred the degree of D.D. on Mr. Greer in 1880, but the unfamiliar title was seldom used until Dr. Greer went to St. Bartholomew's. Brown University followed with a degree in 1890.

<sup>2</sup> DAVID HUMMELL GREER by Charles Lewis Slaterry, p. 52, New York, 1921.

an assistant. He declined this form of help, and asked that the money which would have been paid for an assistant be used for a horse and phaeton that he might the more quickly go in and out among the people."

There is, however, no reference in the Vestry records or the Treasurer's report to any sum for either an assistant or "a horse and phaeton," other than small sums for "horse-hire." The money may well have come from generous friends or been one of the many good works accomplished through the "Sunday Offerings," which were kept as a separate and generally unreported account<sup>1</sup> and, under the new envelope system of 1886, at times amounted to the handsome sum of ten thousand dollars a year. Quite likely from this fund also came the Rector's "discretionary fund" of which Bishop Slattery tells an amusing anecdote,<sup>2</sup> but of which also there is no Vestry record.

The decoration of the church, never very satisfactory, and marred frequently in the lapse of years, had often been the subject of unfavorable comment. The wise but outspoken Bishop Clark had said in his Jubilee Address, "So far as matters external are concerned, the only thing remaining to be done, is, to restore the interior of this church to a condition and tone of color more in accordance with its grave and sombre architecture than that by which it is now disfigured."

The Rector was, then, only voicing a well known feeling when he addressed the annual meeting of 1881 on the necessity of altering the chancel and redecorating the church. The year went by, however, without definite steps being taken until just before Easter, 1882. The Rector at that time presented the matter to the congregation "in a most earnest and eloquent manner," and ten thousand dollars was subscribed toward a fund of sixteen thousand for this purpose and for a new organ. The Vestry recorded that the Rector "has led off himself with an exceedingly generous subscription." In June, 1882, a committee consisting of the Rector, Mr. James Lewis Peirce, and Mr. F. A. King was authorized to make a contract with Messrs. E. J. N. Stent and Company of New York for redecorating the church at a cost of \$8,000 and to place in the chancel a new window in three parts at a cost of \$2,400. This window, which forms the greater

<sup>1</sup> There is no taint of irresponsibility about the management of this fund. It had its own treasurer and was carefully distributed by a committee composed of the Rector and some of the wisest men on the Vestry.

<sup>2</sup> DAVID HUMMELL GREER by Charles Lewis Slattery, p. 54, New York, 1921.



part of the present chancel window, was in memory of the three ex-rectors of the parish no longer living, John A. Clark, John P. K. Henshaw, and Alexander H. Vinton. The side members of the old chancel window were placed in the body of the church, as the third window from the present chapel, and were inscribed in memory of Amasa Manton, their donor over thirty years before.

It was obviously necessary to put the roof in perfect condition before the decorating began, and that and other repairs, together with the difficulty of securing additional subscriptions, forced the Vestry ultimately to postpone the purchasing of a new organ for four years. The final accounts showed that the extra expenses amounted to \$6,775 in addition to the subscriptions which secured the redecorating and the new chancel window. After some hesitation and a consideration of the legal question involved, this extra money was raised by a special tax of twelve percent on the valuations of the pews.

The church was closed from July through October, 1882, the services being held in the chapel. The chancel was rearranged at this time, the chancel rail was changed, and the handsome brass lectern added as the gift of Mrs. John A. Gardner.

It was in this the tenth year of Mr. Greer's rectorship that the first year-book of Grace Church appeared bearing the date of 1883. These year-books were continued through Dr. Tomkins' rectorship (1898) and give an illuminating view of the parish and its activities.

This first year-book, besides the list of officers of the Church and of the Sunday School and of the members of the choir, sets forth with brief reports the officials of the following societies: Grace Church Guild, Secretary, Miss Nancy Greene; Parish Aid Society, Secretary, Miss E. E. Andrews; St. Elizabeth's Society, Secretary, Miss N. A. Greene; Employment Bureau; St. Margaret Society, Secretary, Miss H. Brownell; The Young Men's Society, Secretary, C. Prescott Knight. It also lists nineteen committees for various good works. It gives the communicants as 777, the pew rents as \$10,481.65, the money raised "for Parish purposes" as \$12,758.50, and for missionary and charitable objects as \$5,051, a total of nearly thirty thousand dollars.

The year-book gives the services on Sunday, besides the morning service at 10.45, as "Afternoon Service at 4 o'clock, Evening Service (on the first Sunday in the month) at 7.30 o'clock, Sunday School at 3 o'clock, Rector's Bible Class at 3 o'clock." In Lent there were still the Monday and Tuesday afternoon union

services at 5 o'clock, started by Bishop Clark more than twenty years before. It is interesting to note that there were also noon-day services at 12.15 on Wednesday and Friday. Thus did Grace Church nearly fifty years ago sound forth the notes of prayer and preaching amid the noise and bustle of noon on the city's busiest thoroughfare and invite the anxious and the weary to its quiet retreat.

It may safely be taken as a tribute to the affection and confidence of the Vestry and their dependence upon their leader that, beginning with April 28, 1882, after the names of the Vestrymen present, the records of Vestry meetings usually contain the phrase "Also the Rector."

The Vestry report of Easter, 1883, speaks of "our large congregations and the constantly increasing interest which is manifested in all Church affairs." Bishop Slattery says of this period of the early eighties that "Grace Church was crowded with college men and young women, who felt that Mr. Greer understood by his own experience what they were thinking. They trusted him as a guide to the deeper knowledge."<sup>1</sup>

In this connection it should be noted that the records from 1882 to 1888 bear witness to a constant succession of young men of Grace Church whom the Vestry certified as fit persons to be candidates for holy orders: Otis O. Wright, Henry Bassett, James P. Ware, William Sheafe Chase, Hamilton M. Bartlett, George R. Spink, John B. Diman, and John Matteson. After 1882, moreover, there are frequent references to calls to the Rector to undertake work elsewhere. Evidently the fame of the effective work of this young preacher was becoming widespread.

In March, 1884, the Rector of Grace Church reached the age of forty and in the same month exceeded the eleven and a half years of Bishop Clark's rectorship and the term of any other rector before or since. He had become in a way an institution in the Church and in the city, where he was widely honored and trusted with ever greater responsibilities. Bishop Slattery speaks especially of his membership in two organizations of notable character;—one, the Friday Evening Club, of twelve Rhode Island leaders, including Bishop Clark, Chief-Justice Charles S. Bradley, Professors Chace, Lincoln, and Diman, Mr. Augustus Hoppin, and others of like distinction; the other, the Boston Clericus, with Bishop Clark, Phillips Brooks, Leighton Parks,

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<sup>1</sup> DAVID HUMMELL GREER by Charles Lewis Slattery, p. 52, New York, 1921.



William R. Huntington, and William Lawrence among its members. Association and friendly rivalry with these men in papers and discussions must have been a most stimulating part of Mr. Greer's life here in Rhode Island and a most significant preparation for his later work in New York at St. Bartholomew's and as Bishop.

These growing responsibilities from within and without the Church made the help of an assistant now inevitable. Mr. Greer raised the question before the Vestry in June, 1883, and soon thereafter the Rev. Hamilton M. Bartlett, then in deacon's orders, was engaged at a salary of one thousand dollars a year. Mr. Bartlett continued as assistant until October, 1890, and was the first assistant minister of Grace Church to hold office for any considerable number of years. His report of his activities for the year 1884 shows the usefulness of his position.

"It is impossible to give a complete summary of the assistant's work during the year. He has made more than two thousand calls, preached twenty-seven sermons, held sixty religious services at the St. Elizabeth Home and other places in the city, officiated at twenty-five funerals, eight weddings, and baptized three children; has found forty new members for the St. Elizabeth Society, and seventeen women needing work from the Employment Bureau, beside doing other miscellaneous work."

It may also be recorded that on Easter Even twenty persons were baptized and fifty-four were confirmed the next day. All this additional work took money, however, and at Easter, 1885, the tax was increased from seventeen to eighteen percent.

The influence and administrative ability of Mr. Greer and, we may hope, the generous support of persons in Grace Church made it desirable at this time for certain missions, some recently established and all rather struggling, to come under the oversight of the Rector of Grace Church. Quite likely an additional motive was to relieve the strain on Bishop Clark, then seventy-three years of age and sorely depressed by the recent death of his wife. The year book of 1885-86 gives Mr. Bartlett as in charge of Trinity Chapel Mission, Pawtuxet, and St. Bartholomew's Mission, Cranston.<sup>1</sup> A third mission, St. Mary's Church, East Providence,<sup>2</sup> is recorded as under the charge of "Rev. George R. Spink,

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<sup>1</sup> The Rev. Samuel H. Webb organized the mission in Pawtuxet in 1883. Services had been held in Cranston from 1847 to 1881 and a parish had been maintained there for many years. This mission, a revival of the old work, was largely due to the Rev. Thomas H. Cocroft of the Church of the Messiah.

<sup>2</sup> This Church became a parish in 1887, but continued for some years to be under the Rector of Grace Church.

Assistant Minister of Grace Church," and it is announced that Dr. Greer will preach there on the fourth Sunday evening of each month. It does not appear that the Vestry took any responsibility for the salary of Mr. Spink, who continued as an assistant at Grace Church in charge of St. Mary's Church until his death in 1893. In the year book of 1887-88 the Church of the Ascension, Auburn, recorded as "self-supporting," is added to the churches under the oversight of Dr. Greer, with a candidate for orders, John Matteson, in charge.<sup>1</sup> Here, too, appears for the first time mention of "the Swedish Episcopal Mission, Grace Church Chapel. Mr. Gottfried Hammerskold,<sup>2</sup> Lay Reader, in charge." In view of the significance of Mr. Hammerskold's splendid work for the Swedes here and in New York and the importance of St. Ansgarius Church, which grew out of this, apparently the pioneer Swedish Mission in this part of the country, the note from the year-book of 1887-88 seems of interest.

"During the past few months about one hundred Swedes have been received into the membership of Grace Church, and a mission has been started which promises to be in time a strong and successful parish. Services in the Swedish language are held in the Chapel every Sunday morning and evening, and also on Thursday evening. These services are very largely attended, and a great deal of interest has been manifested in the movement. There are a good many Swedes in Providence, and they are beginning to find out that the Episcopal Church, rather than any other form of ecclesiastical organization, is where they naturally belong. They have come to this country bringing with them certificates of confirmation from the Church of Sweden, but until recently there has been no service in the Episcopal Church conducted in their own language, and therefore they have drifted into other religious bodies. Now, however, that a Swedish Episcopal Mission has been started, and they can have a liturgical service in their mother tongue, it is believed that many of them will come into the Episcopal Church."

For the growing work of Grace Church its plant of a splendid church and comfortable little chapel was now inadequate. In

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<sup>1</sup> In the year-book of '92-'93 the Churches at Pawtuxet and Auburn are given as in charge of "Rev. Charles E. Preston, Assistant Minister of Grace Church." He lived in Auburn, however, and is often spoken of as Rector of both these Churches.

<sup>2</sup> Mr. Hammerskold was ordained deacon in 1888 and removed to New York in 1889. This mission was organized as "St. Ansgarius Parish" in 1890, but continued to worship in the chapel for more than a year longer, until its own church was ready. This edifice was built "by the Christian liberality of a communicant in Grace."



1884-85 we find that "a room outside," at 249½ Westminster Street directly opposite the church was hired for parochial work. In 1887 the record reads "rooms," (Nos. 11 and 12 Conrad Building) and the year book shows that many of the societies were holding their meetings there.

Mr. Greer was a strong believer in concerted effort and was particularly successful in organizing philanthropic and religious activities in sound and enduring fashion. Besides the numerous societies within the church, he devoted time and thought to several more or less outside. Of these the most permanently significant, perhaps, is St. Elizabeth Home, now an important diocesan institution, of which Mr. Greer was in large measure the founder. One of the effective societies for women in Grace Church, then called the St. Elizabeth's Society, had for its official motto, "Sick and ye visited me." This society in 1882 had its attention drawn by Mrs. John A. Gardner<sup>1</sup> to a home for incurables in New York City as suggesting a worthy object for its activities. It is said that the women began at once to work for such an institution here and that Mr. Greer on hearing of it immediately saw its possibilities, himself made a considerable gift to their treasury, and set about interesting others in the cause, especially Mrs. Moses B. Ives and Mr. and Mrs. Peleg W. Lippitt.

Through the support of Mrs. Ives a house on Vinton Street was leased and occupied in April, 1882. In the fall of 1883, it was reported that there were nine inmates and the home soon moved to larger quarters on Atlantic Avenue. Among the most devoted promoters of this work, which has grown so steadily in importance, was Miss Nancy A. Greene, who having been at the outset the Secretary and Treasurer of the St. Elizabeth's Society soon became Treasurer of the Home and continued in that office for over a quarter of a century. Miss Nancy Greene, the daughter of a vestryman, William H. Greene, was unwearying in good works, and her name appears in many connections in the Year Books of the 80's and 90's.

Late in 1884 Mr. Greer, who all through his ministry at Grace Church was especially keen in his interest in children and their welfare, announced the opening of a Day Nursery in Olneyville at 28 Delaine Street, the beginning of a very important work in this city.

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<sup>1</sup>We know that Mrs. Gardner was President in 1883 and for several years thereafter. It is not unlikely that she was President in 1882.







REV. DAVID H. GREER, D.D.



A building called "Grace Memorial Home for Little Children" was erected on Delaine Street in 1885-86. As the building was not needed as a nursery in the evening, it offered opportunities for classes and other useful meetings. In 1887 a society called the "Girls' Friendly Society" with 130 members was meeting there every Tuesday evening under the leadership of Mrs. Byron Smith. This society and the one started in 1888 had no connection with the national society and changed their names when the branch of the national society was formed in 1889.

Another Day Nursery was started on Ship Street in 1887. There, too, in January, 1888, a "Girls' Friendly Society" was formed for that neglected district. Provision was also made there for the entertainment and betterment of the newsboys on the streets. The next year, January, 1889, the "St. Margaret Branch of the Girls' Friendly Society" held its first meeting at Grace Church, with Miss Mary B. Anthony, daughter of the Senior Warden, as leader, assisted by associates from St. Margaret Society of Grace Church, in honor of which the Grace Church branch took its name.

With Mr. Bartlett and Mr. Spink as assistants, Mr. Greer determined to try again his cherished plan of daily services in Grace Church. These were maintained from Advent to May first, at 4.30 or 5.00 in the afternoon, from 1885-87, and then given up until Mr. Tomkins' rectorship. After 1886 a musical evening service was held every Sunday from Advent to Easter, at first in addition to the afternoon service at half past three.

A very important forward step in the support of good works, for which Grace Church was already noted, was the introduction in 1885 of the envelope system for the Sunday offerings. As a result of the interest the Rector aroused in this means of systematic giving these offerings more than trebled that year and became of inestimable benefit to many worthy causes. The rector reported that about \$30,000 in all was raised by Grace Church in 1885-86.

The old organ had for many years been pronounced almost beyond repair. At the annual meeting of 1885 the need of a new one was recognized as imperative and a subscription of ten thousand dollars for the purpose authorized. Not until early in 1886, however, when nine thousand had been subscribed and the rest guaranteed, was the contract placed with George S. Hutchins of Boston for the installation of the present gallery organ in July and August, 1886. It was soon discovered that the gallery loft was not strong enough nor quite large enough for the organ desired. Eventually Mr. R. M. Upjohn, of the New York firm that designed the



church, was employed to supervise the changes. He brought the front of the organ screen forward over one pew, as it is today. Mr. Upjohn at this time also designed the movable pulpit already described.

In the ten years since 1877 when the rectory was built, the character of Fountain and Greene Streets and their neighborhood had changed with surprising rapidity. Mr. Greer in June, 1887, reported to the Vestry that he had long desired to move and that the location was now undesirable for residence. Speedily the property was sold for \$25,000 and a rectory fund established. The handsome house at 10 Brown Street, now the Bishop's Residence, was offered by Mrs. Henry Russell at a moderate rental and taken with alacrity. Thus, as the home of the future bishop of New York and his family, the episcopal tradition started in that fine old mansion. On December 12, 1887, it is recorded that the Vestry met at "the Rector's residence, No. 10 Brown Street."

But one move, alas, only paved the way for another and more serious one. About the middle of February Dr. Greer received news of a call to St. Bartholomew's in New York, and it was soon evident that the Rector must give this more serious consideration than he had given previous calls. The Vestry met on the 13th<sup>1</sup> and in vigorous resolutions put the claims of Grace Church before their Rector as strongly as they could. Preceded by words of the highest praise, one paragraph of the resolutions reads: "We believe that the church work of this Diocese as well as in our own Church and the work of many Charities with which he has been identified during his residence among us would falter and weaken in the event of the withdrawal of our Rector."

The inevitable resignation was presented to the Vestry on February 29th in a letter marked throughout by affection and by a stern sense of duty:—"It is my duty to accept this call which will tear me away. It is always right to follow duty, and in the end best. But it is often very hard."

In the course of their letter of acceptance of the resignation the Vestry said, after many expressions of appreciation and praise, "We acknowledge the absolute purity of your motives, and, putting aside all personal feeling, unhesitatingly accept and concur in the judgment at which you have arrived."

In accordance with the assurance of the Vestry that they should be "grateful for every added day," Dr. Greer continued as rector

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<sup>1</sup> There was a call to St. Thomas's on Fifth Avenue at almost the same time, and it may have been that call that brought about this meeting.

until June, preaching his farewell sermon on Trinity Sunday, May 27, 1888, on a text very characteristic of his preaching and his personal theology. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Dr. Greer left Grace Church far stronger than he found it. The offering of Easter had practically paid off the remaining debt of \$6,000. The people were giving far more generously than ever before to purposes outside of the support of their own church. The number of communicants had grown from 550 in 1873 to 1130 in 1888, and the confirmation classes were largely increased over those of his predecessors, all pews were rented and the church was frequently filled to overflowing. But perhaps more significant still were the external relationships and the place of prominence in the city that Grace Church was recognized as occupying.

It had been somewhat the same under Bishop Clark, but then the Church had to share the prestige with the Diocese. Now, notwithstanding Bishop Clark's strong personality and great fame, the Diocese borrowed a bit of renown from the brilliant and beloved Rector of Grace Church.

Mr. Greer during the years of his greatest power in Providence in the 80's displayed a most effective combination of qualities. Intellectual brilliancy and eloquent speech joined with a rapidly developing administrative power; and beneath all were a lovable simplicity, an earnest humility, and an intense love of his fellow-men that gave him rare charm and winsomeness. The stories of his removing the ladder from the chancel during the service; of his whimsical depreciation of his own preaching when he said in regard to the story of an escaped monkey in the pulpit, "It wasn't the first time either;" and when he remarked in response to praise of his making himself heard, "Don't you know that when men shout the loudest they have the least to say;"—all such stories are most characteristic of his lowliness of heart. Another story given by Bishop Slattery from Dr. Richards of St. John's shows to what an intense strain he submitted himself in his zeal for his work.

"On going down . . . of a Monday morning, at five o'clock, to catch a train . . . he found his neighbor, Mr. Greer, wandering through the market square. 'Why,' said Dr. Richards, 'what are you doing here?' 'Oh,' said Mr. Greer, 'after preaching I can't sleep. So I just got up and took a walk'."<sup>1</sup>

<sup>1</sup> DAVID HUMMELL GREER, by Charles Lewis Slattery, p. 87, New York, 1921.



It was Dr. Richards who gave the following discriminating criticism of Greer's preaching in the Providence days:—

"You may hear Greer preach three or four times and wonder why all the people are there to hear him; and then the fourth or fifth time you will hear him and wonder why the whole world isn't there."<sup>1</sup>

Such a man as this, exercising his rich talents and rare personality in Grace Church for more than half the thirty years allotted to a generation, inevitably made an indelible impression upon the church and the community, and especially influenced hundreds of young people growing up under his care.

From Mr. Greer's time, too, it would seem, date the peculiar sympathy with contemporary intellectual movements and the ready response to the progressive thought of the time, which have come to be regarded as generally characteristic of Grace Church.

No better final evidence of the characteristic qualities of this servant of Christ can be given than his own words in Advent, 1887, prefacing his last Year Book for Grace Church.

"Not until every member of the congregation is doing all he can to establish in this world the Kingdom of Jesus Christ, will the trust that has been committed to us be fully met and discharged. . . . Let us be active in commending the Christian religion to men by the fruit which it bears in our lives. This, and this alone, is the evidence which, in a sceptical age, will silence and overcome doubt and prove beyond all question the reality of the Christian faith. . . . Not only for our own sake therefore, but for the sake of others, for the sake of the world at large, let us follow closely and earnestly in the steps of Jesus Christ and 'try his works to do'."

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<sup>1</sup> DAVID HUMMELL GREER, by Charles Lewis Slattery, p. 87-88, New York, 1921.

## CHAPTER V

### THE TURN OF THE CENTURY

BABCOCK—TOMKINS—ROUSMANIERE

1888—1909

The situation created by the resignation of a Rector of nearly sixteen years' standing, especially when that Rector was a man like Dr. Greer, was not one to be dealt with hurriedly or lightly. Neither pastor nor people seemed to feel that the occasion called for haste. Though the letter of resignation was dated February 29th, Dr. Greer continued in office until the summer and preached his farewell sermon on Trinity Sunday, May 27, 1888. Grace Church was especially fortunate in having in Mr. Bartlett an assistant-minister of energy and experience, who had been the right-hand man of the rector for the past five years and knew the parish thoroughly. With his aid a few months of interregnum would be more a continuation of the old days than a marking time for the new. There is no record of any formal action until late in July when the Vestry authorized the invitation of the Rev. Percy Stickney Grant of St. Mark's Church, Fall River. Mr. Grant had preached one Sunday before Dr. Greer left and had evidently been prominently in the minds of Grace Church people as Dr. Greer's successor. Mr. Grant replied on August 10th that after most serious consideration he felt that justice to St. Mark's Church made it imperative that he stay there for some time to come. In view of Mr. Grant's stirring and sensational career in New York City in later years it is tempting to conjecture what would have been the result of his coming to Providence.

Among the many preachers invited to preach from the pulpit of Grace Church in the summer and fall was Dr. Charles Henry Babcock of Columbus, Ohio, who preached for two Sundays in October to the great satisfaction of the congregation. Accordingly on October 23, 1888, the Vestry elected him Rector at a salary of five thousand dollars. Dr. Babcock wrote from Columbus, on November 14th, modestly deprecating any expectation that he entirely fill the place of his "eminently successful predecessor, Dr. Greer" and accepting the Rectorship from December first.



It is interesting to note that having gone well to the South for three rectors the Vestry now turned to the middle West, as it was at that time, and secured Dr. Babcock from Columbus and Mr. Tomkins from Chicago. Both these men, however, were of Eastern birth and breeding, Dr. Babcock being, like Mr. Fuller and Bishop Henshaw, a son of Connecticut, having been born in New Haven in 1845 and educated by private tutors.

Dr. Babcock was the only rector of Grace Church, other than the two bishops, who came to the office with the degree of Doctor of Divinity, and aside from Bishop Henshaw and Mr. Tomkins was the oldest—or more accurately the least youthful—to become rector, being in his forty-fourth year.

As Mrs. Babcock was a woman of considerable means and there was a large family of children and step-children, the Rector evidently thought it fitting to supplement himself the allowance of one thousand dollars from the Rectory Fund and select for his residence a house of especial comfort and convenience of location. The family was first established at 219 Benefit Street on the corner of Waterman Street, the present University Club, and later at 43 Waterman Street. In the last years of his rectorship, at a rental of \$1,800, he hired 54 College Street, now the well known Chapter House of the Alpha Delta Phi fraternity.

Dr. Babcock was already distinguished for his intellectual ability, the thoughtfulness and weight of his sermons, and his imposing bearing. Mr. Anthony quotes with approval the praise accorded by Benjamin F. Thurston, who often remarked “that the sermons of Dr. Babcock were scholarly and finished productions.” His bent seems clearly to have been that of a preacher rather than that of pastor or even organizer. It is not to be wondered at, therefore, that, with so experienced and trustworthy a man as Mr. Bartlett as his assistant for the first two years, Dr. Babcock deemed it well to continue parish work very much along the existing lines, especially as the organizations were increasing in numbers and activity. The only immediate change—apparently effective before Dr. Babcock came in December—was in the position of organist, Mr. Nathan B. Sprague taking the place held for many years by Mr. Stanley. Mr. Jules Jordan, however, continued as director until 1891, when Mr. Sprague assumed both positions.

The second winter, that of 1889-90, seems to have been rather depressing in certain respects. In his preface to the Year Book of Advent, 1890, Dr. Babcock writes, “As we look back on our church

work of the past year we see it through a mist of almost ceaseless rain and recollect that it was done under the discouragement of an epidemic of illness. *La grippe* and *Le Deluge* were, so to speak, the two opponents we had to hold at bay."

In October, 1890, the faithful Mr. Bartlett resigned as assistant to accept the rectorship of Christ Church, Montchaunin, Delaware. His place was filled for a year or more by a loyal son of Rhode Island, the Rev. Samuel G. Babcock,<sup>1</sup> who, after many years as an indefatigable church-worker, had just taken priest's orders. Mr. Babcock's well-known energy must have been fully taxed, as for a time he ministered not only to Mr. Bartlett's two charges of Trinity, Pawtuxet and St. Bartholomew's at Cranston Print Works, but also had the oversight of the Church of the Ascension in Auburn.

The list of five churches which, though largely or wholly self-supporting, had for years been under the general care of the Rector of Grace Church was broken in 1891 by the establishment of the Swedish Mission as an independent parish, known as St. Ansgarius' Church, when it took possession of a house of worship built especially for it by Mr. Harold Brown. The other four missions, however, continued their connection throughout Dr. Babcock's rectorship; though after February, 1892, when the Rev. Charles E. Preston became the "resident rector" of the Church of the Ascension, while also "assistant minister of Grace Church," the tie between these two parishes was practically dissolved. Trinity, Pawtuxet, under Mr. Preston, and St. Bartholomew's, Cranston, under Mr. Williams, still looked to the Rector of Grace Church for leadership, as did St. Mary's, East Providence.

The Sunday School, which had fallen off very considerably immediately after Dr. Greer's departure, rose to over six hundred (teachers and scholars) in 1889-90,—the maximum up to that time—and doubtless taxed to an embarrassing extent the very limited facilities of the Chapel and the hired rooms across Westminster Street. George A. Buffum was Superintendent, being succeeded in 1893 by John W. Angell, who continued into Mr. Tomkins' rectorship. Percy A. Harden, as secretary of the Sunday School, began at this time a period of service to Grace Church which, with his many years as usher, has lasted to the present.

The first enlargement in the permanent accommodations of Grace Church since the building of the Chapel in 1854 dates from

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<sup>1</sup> Now the beloved Suffragan Bishop of Massachusetts.



1892. To someone there came the bright idea, apparently with the flash of a discovery, that a second story could readily be added to the Chapel to serve as a place of worship and also a meeting place for the Sunday School. This would allow the lower floor to be converted into a parish house of four rooms in which to hold meetings of the numerous societies and other activities. Such a change would furnish quarters incomparably more appropriate and convenient than the rooms which for many years had been hired in the Conrad Building, 385 Westminster Street, and proved possible at an expense of less than twenty thousand dollars. This enlarged Chapel was occupied before Easter, 1892.

A further provision for the important work of the Sunday School and a venture which played a not inconsiderable part in the lives of many boys and girls of the parish for the next twenty years or more was the establishment of an East Side Sunday School in the fall of 1892 under the able leadership of Mr. Rathbone Gardner, who, since his election to the vestry in 1887, had taken an increasingly active part in the life of the parish. Suitable rooms for the forty young people<sup>1</sup> enrolled were secured, through the kindness of the Lincoln School, on the corner of Waterman and Brook Streets. There sessions were held at three o'clock on Sunday afternoons, the same hour that prevailed down town well into Dr. Rousmaniere's rectorship.

It is to this period that we owe a considerable number of the stained glass windows of the present church. The report of 1891 mentions five such,—Carlisle, Barnaby, Arnold, Nicholson and Prentice,—one already in place and four more to be shortly expected. At Easter, 1892, the Corporation lost the devoted services as secretary of Wm. W. Paine, who felt obliged to decline re-election. Though never a member of the Vestry, Mr. Paine kept its records and those of the Corporation with most painstaking care for twenty-three years—a term of office not even approached by any other of the twenty-three who have served Grace Church in that capacity. His place was taken by George A. Buffum, a newly elected member of the Vestry, who served from '92-'94 and from '96-1902; in the years '94-'96, Henry T. Grant, Jr. and George M. Smith held the office.

Under the vigorous leadership of Rathbone Gardner and Charles C. Mumford, a Chapter of the Brotherhood of St. Andrew was organized in 1893, which grew rapidly in numbers and

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<sup>1</sup> This school rapidly increased until in a few years 100 children were recorded.





CHRISTMAS TREE IN FORMER CHANCEL, CIRCA, 1900





activity and continued for nearly twenty years. In Mr. Tomkins' rectorship especially, this Chapter exerted a wide and stimulating influence over young men in Grace Church and beyond its borders. Boys' Clubs, Bible classes, and the bringing in of strangers, especially to the Sunday evening services, were some of its many helpful functions.

Dr. Babcock's health had begun to occasion some concern as he advanced in middle life. In the fall of 1893, suffering from a stubborn gastric ailment, he sought leave of absence to hasten his recovery. As the fifth year of his rectorship drew to a close late in November, 1893, he wrote from Lakewood, N. J., that complete rest seemed so imperative that he felt it his duty to send in his resignation to take effect on January 1, 1894.

It was clear that Dr. Babcock found the rigid routine of the Sunday services and the increasing demands on his time, inevitable in the work of the rector of an active city parish, an excessive tax on his nervous energy and a disturbing and almost unbearable interruption of the scholarly studies for which he was particularly fitted. Under this twofold strain his health was seriously endangered and resignation seemed the wise course to avert a permanent breakdown.

Indeed after Dr. Babcock left Grace Church he never undertook another rectorship,<sup>1</sup> though he had for some twenty years a rather eminent career as preacher for important parishes during emergencies caused by illness or vacancy. He was also one of the chief moving spirits in the Church Congress, which as an institution owes much to his breadth of mind and intellectual force. He was active besides in the management of the Society for the Promotion of Evangelical Knowledge and was chairman of its committee on publications.

Immediately on the acceptance of Dr. Babcock's resignation the Vestry appointed the Rev. Francis G. Williams as minister-in-charge and soon notified the missions at East Providence, Pawtuxet, and Cranston that the arrangements between these churches and Grace Church would cease on January 1, 1894. There ensued a few weeks of diligent investigation and inquiry as to possible rectors. Before the end of January it was voted to request Rathbone Gardner "to visit Chicago, St. Louis, and Kansas City, to learn of Rev. Floyd W. Tomkins, Jr., Rev. Robert A. Holland, and Rev. Cameron Mann." As matters turned out Mr. Gardner

<sup>1</sup> It was doubtless on this account that Dr. Babcock was often erroneously called "rector-emeritus of Grace Church."



seems only to have visited Cincinnati and Chicago. In April Mr. Tomkins, who was winning large renown by his vigorous rectorship of St. James' Church, Chicago, came to Providence to preach at an anniversary service at St. James' on Broadway, the invitation for which had quite likely been "inspired." Mr. Anthony, in his reminiscences at the seventy-fifth anniversary, continues thus: "The clergyman we expected at Grace Church that Sunday evening was ill and could not come. Mr. Tomkins kindly took his place and the result was Mr. Tomkins became our next Rector." Mr. Anthony omits to state how the convenient "illness" was arranged for, but we know from the records that before Mr. Tomkins left Providence Mr. Gardner had an authorized conference with him in regard to accepting the rectorship and that on April 27th, Mr. Tomkins telegraphed from Chicago: "I am ready to accept call. Letter follows."

The next day the official call was voted. Quite likely Bishop Clark had not a little to do with the selection and it is interesting to note that Mr. Tomkins had from 1888-1891 been rector of Christ Church, Hartford, the church from which Bishop Clark more than thirty years before had come to Rhode Island.

The Vestry's eagerness to secure Mr. Tomkins is attested by the fact that, although the current appropriation for the rector's salary was only \$5,000, members of the Vestry pledged themselves to furnish the additional \$1,000 needed for the next five years. Mr. Tomkins entered upon his duties on June 1, 1894, preaching for the first time as Rector on the following day.

In the Vestry report to the Corporation in 1895, Mr. Anthony, after stating that the parish had been without a rector for some time, wrote as follows: ". . . there was great need of a permanent rector who could reunite the scattered constituency of a large parish, and who, by reason of experience and spiritual gifts would be able to bring the people together, a strengthened working force. For various reasons some of our number had withdrawn, and our income had diminished. There were doubts in the minds of some as to our future, but those best acquainted with Grace Church believed that continued prosperity was still in store for it." In this same report less than a year after Mr. Tomkins entered upon his rectorship, the Vestry further stated, "It is a matter for earnest thanksgiving and congratulation that the parish of Grace Church (now becoming venerable) has secured the services of a rector whose zeal and devotion to his work, and Christian example, as well as his rare gift as a preacher, make his

ministrations acceptable everywhere, and to everybody." The outstanding qualities here noted furnish the key-note of Mr. Tomkins' entire rectorship. Yearning intensely to win souls and to serve all men, he directed unsparing energies toward those ends.

The only important changes in the church buildings during these years were those made in the heating and lighting of the church. In 1895 it seemed desirable to replace by electricity the old gas-lights, which created a serious ventilating problem, as a considerable amount of gas escaped every time the church was lit. This change was formally authorized in May of that year, a special tax of 2% of the valuation of the pews being assessed to cover the cost which amounted to something over \$700. A new heating system became imperative in 1897 and, after much discussion and some consideration of the possibility of buying heat from outside, it was decided to install four new furnaces.

The investigation of this difficult and important matter was entrusted to a committee consisting of H. N. Campbell, Jr., and the two newly elected vestrymen, Albert Babcock and Frank P. Comstock. These two were also placed on the Committee on Repairs under the chairmanship of the veteran Robert Knight. In view of Mr. Babcock's distinguished and utterly devoted connection with this committee for over a quarter of a century this arduous initiation is noteworthy, for it was to the Committee on Repairs that the execution of the improvement was referred. The cost of this change, approximately \$1500, remained as a debt upon the parish until after the annual meeting of 1898, when the Vestry urged that it be met by voluntary subscriptions.

Financially the parish made a steady, although not startling, advance. At Easter, 1895, the total appropriation of the Vestry for current expenses was \$11,200. At the next annual meeting, however, it was reported that \$14,831.73 had been spent. A serious problem had confronted the Vestry as this annual meeting of 1896 drew near. It was painfully evident to all who knew the situation that if Grace Church was to progress as the Rector planned and as a host of willing workers were at hand to accomplish, a larger regular revenue was absolutely necessary. The tax rate had been at 18% for many years and it was fully recognized that an increase would be hard on not a few very loyal supporters of the parish whose means were moderate. The root of the difficulty was in the valuation of the pews but that was legally immutable. Those who knew the parish best felt that if these persons understood the situation fully even they would gladly



bear the additional burden. At this crisis Rathbone Gardner, who had perhaps the most intimate knowledge of the Rector's plans and was also at the front in the activities of the parish, was commissioned to write the annual report of Vestry to Corporation—a task hitherto regularly performed by one of the Wardens. Mr. Gardner, in notably clear and inspiring fashion, analyzed the whole situation, describing vividly the unique work of Grace Church and the importance of all its expenditures. In referring to their leader, he said,—“His tireless energy and absolute devotion shame us when we even think of curtailing our work. The Vestry therefore cannot recommend that the expenditures of the parish be decreased.” He continued,—“to sacrifice ourselves that in our own city and through our own Church God's word may be spoken to the multitudes who are waiting to receive it, is not to perform a duty, but to exercise a blessed privilege.” And he closed,—“The records of the past year show that the members of the corporation and of the congregation are equally resolved that the work of the parish shall go on unhampered, and that our devoted rector shall feel that he has beside him, supporting him in his work for God and man, an equally devoted parish.”

Mr. Gardner later wrote, though not in unbroken series, more than a score of annual reports but none rings out in more earnest and stimulating fashion than this first one. Needless to say the increase of the tax to 20% was immediately voted. By Easter, 1898, the annual expenditures had risen from the \$14,500 of 1895 to between \$19,000 and \$20,000, the increase in the income coming from part of the Easter offering and the Sunday evening collections but mainly from the guarantors of the deficiency fund.

Benevolent objects were supported by offerings collected under a system of pledges made in January of each year. In 1894 these pledges totaled \$4,985.76; by 1898 this fund had increased by less than \$1,000 and the statement is made that “some of our parishioners upon whom we have the right to rely have made no pledges.” It is interesting in this connection to note that many things now considered a legitimate part of the support of the church, such as expenses for weekly calendar, Sunday evening leaflets, and the expense of maintaining the Sunday School were then listed as benevolent objects and so dependent on voluntary pledges rather than on the more certain income from pew-rents and taxes.

During Mr. Tomkins' rectorship there were but few changes in the Vestry, and the two wardens in office when he came, namely

John B. Anthony and Charles Morris Smith, were still serving at the time of his resignation. Mr. Tomkins' numerous activities and his remarkable personal magnetism had attracted many worshippers to Grace Church and drawn out the latent powers of scores of former parishioners. It seemed to him and to the Vestry that some of these should have representation on that body. Moreover he had proposed with glowing enthusiasm numerous plans for a more stirring service, for a new parish house, and for what would now perhaps be termed an "institutional church"—plans that, now and then, some of the older members of the Vestry could accept out of confidence in their leader, but could not heartily enter into themselves. The Rector was thus eager for some new blood in the Vestry. Shortly before the annual meeting of 1897 the Vestry, acceding to his wishes, voted to recommend to the Corporation the increase of the number of vestrymen to fifteen. As Peleg W. Lippitt, who had been vestryman since 1883 considered this an opportune time to retire, five new vestrymen were contemplated. George A. Buffum concurred in this vote and as Clerk kept the records; but like a vigilant secretary of the Corporation he bethought himself of the Charter. The conference in which he informed the Rector that he had found that that document prohibited more than thirteen vestrymen is said to have been an interesting one. It is reported that Mr. Tomkins' remarks were most uncomplimentary to the Charter. The Vestry held a hurried meeting just before the Corporation met and perforce amended their report so as to recommend thirteen instead of fifteen, as the number of vestrymen.

As a matter of fact the increase practically was only to twelve, until after Mr. Tomkins had resigned in 1899. As progressives, Albert Babcock, Frank P. Comstock, and Ira R. Wilbur were elected in 1897. The last named, however, declined to serve and his place was not filled until Easter, 1898, when Frederick H. Hull was elected. But as George Edward Allen died that summer the number became twelve again until the election of George W. Parks, after Mr. Tomkins' resignation had been accepted.

With this same general purpose to increase the interest of the congregation in all aspects of the work of Grace Church a series of annual parish meetings was devised, coming generally on Easter Tuesday, the day after the annual meeting, and including the report of the Vestry, an abstract of the Treasurer's report, a report from the Rector, and reports from all the organizations and societies. This meeting was held in the church and was followed



by an "informal reception and hand-shaking" in the parish house. The meeting held on April 16, 1895, was apparently the first meeting of the sort in the history of Grace Church and was the occasion of the extension of the pledge system to provide for the support of the parish in addition to the contributions for "benevolences" previously subscribed for. As a result the number contributing regularly to Grace Church was considerably increased and over two thousand dollars added to the total income.

In accordance with another design of Mr. Tomkins to foster a more widespread interest the Vestry in 1898 decided to endeavor to devise some means of changing the charter to secure more general participation in the administration of the Church by members of the parish, and to make the charter more nearly conform to modern methods of administration in the Episcopal Church. There is no record, however, that definite action to this effect was taken at that time or even shortly after. In April, 1898, the Vestry voted to hold regular meetings monthly. As, however, during the summer months the meetings were not held, and in November and December no quorum was present, this attempt to keep the Vestry more constantly in touch with the activities of the Church seems to have been of rather dubious success.

Among all the rectorships of Grace Church, that of Mr. Tomkins was perhaps unique in the opportunities for worship and work which were offered to all. With unbounded zeal to reach every one to whom the Church could in any way minister, Mr. Tomkins, in less than six months from the time of his installation, had thrown the church open every day from 8.30 to 5.30, and had instituted daily Morning Prayer at 9.00 and Evening Prayer at 5.00, services which continued even through the summer months. In those years there were but two slight concessions to the summer, a change in the hour of Sunday School and the omission of the musical service on Sunday afternoons, Evening Prayer, however, being said at 5.00.

The Rector's eagerness to make Grace Church a "people's church" was so contagious that it could not but affect the Vestry, who, by their report to the Corporation in 1897, put themselves on record as realizing the obligation upon Grace Church to live for others and the responsibility resting upon the Vestry and the members of the parish to sacrifice, if need be, their own preferences in order to reach this ideal. The Sunday morning services were, as always, largely attended, but the congregations in the evening regularly taxed the seating capacity of the church almost to the utmost. Every effort was made to bring strangers and especially

men to these services. Members of the Brotherhood of St. Andrew, then at the height of its activity, were stationed outside the church and personally invited passers-by to come in. So strong was the feeling of many of these Sunday-night worshippers that they were members of the parish, that it is recorded that at a special service, when members of the parish had been asked to present themselves for admission at a certain door, a woman seeking entrance, when asked if she were a member of the parish said, "Of course I am; I come here every Sunday evening." A service of intercessory prayer was held after the regular Sunday evening service, and also a devotional meeting for men, conducted by the Brotherhood of St. Andrew. At this meeting members of the Brotherhood made it a point to get into personal touch with any strangers.

In an unusually detailed and appealing annual letter to the parish, printed in the Year Book at Advent, 1897, Mr. Tomkins reported that during the past church year 1093 services had been held in the church, besides many in private houses, an average of three a day for the entire year. In this same Year Book, there are reports from ten women's societies, of which all except the Chancel Committee were engaged in missionary, philanthropic or educational work of one sort or another; from one men's and two boys' organizations. In addition to these, there was a Christian Endeavor Society for both boys and girls, and various Bible classes in addition to the two Sunday Schools, the main one, and the East Side School. It is perhaps worth while, as a telling commentary on Mr. Tomkins' rectorship, to insert here a list of activities copied from the Year Book of 1897, when the Rector was making a special effort to arouse interest in the building of a large parish house.

#### "WHAT GOES ON IN THE CHURCH AND PARISH HOUSE"

"This schedule is printed, not to make a show of our work, but as a guide to workers, to stir up the inactive, and to make it clear how crowded we are in our accommodations."

#### SUNDAY

10.00 A.M.	Holy Communion in the Church.
10.45	Morning Service and Sermon.
2.45 P.M.	Main Sunday School, Parish House, up stairs.
2.45	Primary Sunday School, Parish House, down stairs.
2.45	Young Men's Bible class in Church.
3.30	Evening Prayer and Address, in the Church.
4.15	Instruction to Sunday School Teachers, in the Church.
6.30	Christian Endeavor in the Parish House.
7.00	Organ Recital in the Church.
7.30	Evening Prayer and Sermon, in the Church.
9.00	Service of Prayer in the Church.
9.00	After meeting for men in the Parish House.



## MONDAY

- 9.00 A.M. Morning Prayer in the Church.  
 9.30 Conference of Clergy of the Parish, in Vestry Room.  
 11.00 Day Nursery Managers, in Parish House,  
       (Second Monday in each month)  
 12-1 Rector's Office Hour, in Vestry Room, the year round.  
 5.00 P.M. Evening Prayer in the Church.  
 8.00 Brotherhood of St. Andrew, in Parish House.

## TUESDAY

- 9.00 A.M. Morning Prayer, in Church.  
 12-1 Rector's Office Hour.  
 3.30 P.M. Managers of St. Elizabeth Home, in Parish House,  
       (First Tuesday in each month)  
 5.00 Evening Prayer, in Church.  
 7.00 Junior Brotherhood of St. Andrew, in Parish House.  
 7.45 Girl's Friendly Society, Senior Branch, in Parish House.  
 8.00 Teachers' Meeting, (First Tuesday in each month.)

## WEDNESDAY

- 9.00 A.M. Morning Prayer and Litany, in Church.  
 10.30 Grace Church Missionary Society, in Parish House.  
 12-1 Rector's Office Hour.  
 2.30 P.M. Mothers' Meeting in Parish House.  
 5.00 Evening Prayer in Church.  
 8.00 St. George's Brotherhood, in Parish House.

## THURSDAY

- 9.00 A.M. Morning Prayer, in Church.  
 10.30 Employment Bureau, in Parish House.  
 12-1 Rector's Office Hour.  
 5.00 P.M. Evening Prayer.  
 7.30 St. Elizabeth Society, in Parish House.

## FRIDAY

- 9.00 A.M. Morning Prayer and Litany, in Church.  
 10.30 St. Margaret Society, in Parish House.  
 12-1 Rector's Office Hour.  
 3.30 P.M. Rector's Bible Lecture, in Church. (Advent to Easter)  
 5.00 Evening Prayer, in Church.  
 7.30 King's Daughters, in Parish House.

## SATURDAY

- 9.00 A.M. Morning Prayer, in Church.  
 10.30 St. Agnes Society, in Parish House.  
 12-1 Rector's Office Hour.  
 2.30 P.M. Girl's Friendly Society, Junior Branch, in Parish House.  
 5.00 Evening Prayer, in Church.  
 7.30 Rehearsal of Church Choir.  
 8.00 Devotional Meeting for Communicants, (Saturday before first  
       Sunday in the month.)"

In addition to the services noted above, on all Holy Days the Holy Communion was celebrated, and during Lent noon-day and evening services were added to the regular schedule.







REV. FLOYD W. TOMKINS, JR., D.D.



There is little wonder that with these activities Mr. Tomkins repeatedly urged the necessity of an adequate parish house. Tentative plans were drawn up and printed in the 1897 Year Book, but failed to meet with unanimous approval even among members of the Vestry, and met with no encouraging monetary response from the parish in general. The hope for a rectory owned by the parish Mr. Tomkins abandoned as less necessary than many other things, when he found that the Vestry were not in favor; but he never ceased importuning for a parish house. In one of his frequent references to this need Mr. Tomkins wrote: "Pray hard, *pray hard* for the new Parish House. Our work is being retarded." Two other projects dear to his heart, an endowment and the establishment of a free church, he was also never to realize, though he has happily lived to rejoice in their accomplishment.

In connection with this matter of a free church it is interesting to note a wisely prophetic communication from Mr. Cyrus M. Van Slyck in May, 1895, to the Treasurer of Grace Church. In the course of his letter in regard to the family pew he wrote: "We all have the kindest feelings and great affection for Grace Church, although personal convenience practically forbids us to continue in attendance, and we have agreed that, situated as Grace Church is, there is no church in the city which more properly should be a free church, and we believe that the time will come when that will be the character of the church. We therefore offer to deed Pew No. 78 to the Corporation, but upon condition that the pew shall be kept and maintained as a free pew forever. Personally I dislike very much that the door of the pew should be so *labelled*, as I am aware that such a label makes the occupants feel that they are subjects of charity."

As such action as this, if taken as a precedent, might deprive the Corporation of a considerable income, the Vestry not unnaturally for some time hesitated to accept this offer.

In all the church activities Mr. Tomkins was ably seconded by his various assistants. The Rev. Francis G. Williams, who had been an assistant to Dr. Babcock and in particular charge of St. Bartholomew's in Cranston, left on January 1, 1895, to become the Rector of All Saints Church, Pontiac, R. I. The Rev. Lucian W. Rogers had already, as deacon, joined the staff in the fall of 1894. In one of the two-minute speeches—the time allotted to former assistants—at the seventy-fifth anniversary, Mr. Rogers gives an amusing account of how he came to occupy this position.



"A few days after Dr. Tomkins<sup>1</sup> had come to Providence as Rector, I was talking with him in Grace Church, and he suggested the possibility of my being his Assistant. He said, 'Well, come on home with me and have some dinner, and we will talk about it.' We walked rapidly across Market Square, toward College Hill. Now, I know about College Hill, and I have often wondered why those old Providence families who have been climbing over it fifty or sixty years have not been changed by evolution into speeders with the legs of a mountain goat. I notice that whenever a Providence man comes to the foot of that hill, he scorns to slacken his speed, but goes right on without any difference, as though it were level ground. And I notice that whenever a stranger to Providence arrives at the foot of the hill, he slows up, gives a heavy sigh or two, and then proceeds, in the language of the working world, 'to make a job of it.' As Dr. Tomkins and I crossed Market Square, I said to myself, 'Now, if he doesn't slow up when he comes to that hill, it will go to show that he is all right, and mountains beneath his stride become reduced to mole-hills, and he means business. If he doesn't slow up, it goes to show that he can lick me into shape and put me through my apprenticeship in half the usual time and with twice the usual experience. If he doesn't slow up when he comes to that hill, I will accept any proposition that he may offer.' He didn't slow up! When he got within ten yards of that hill, he began to run! And that is how I came to Grace Church, and so successful and efficient did I become, in my own eyes, that when one year later I left Grace Church as junior curate, I felt quite certain that the steeple would soon fall, and the parish would run out to nothing. But I have since learned that through the Grace of God no man is absolutely necessary, not even the best."

Mr. Rogers remained, after his ordination to the priesthood, until the end of October, 1895, when he left to accept the rectorship of the Church of the Good Shepherd, Clinton, Mass. Thirty years later Grace Church retaliated by taking the rector of that church, the Rev. Robert R. Carmichael, for his highly valued work here.

The Rev. Lorenzo G. Stevens came as Assistant on April 1, 1895, and continued in that position until late in March, 1897.

Mr. Tomkins announced in the Sunday leaflet in February, 1896, "Rev. Isaac Newton Phelps of Newport, having determined to

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<sup>1</sup>The first of Dr. Tomkins' many honorary degrees was conferred by the University of Pennsylvania some years after he went to Philadelphia.

enter the ministry of the Episcopal Church, will pass his canonical six months of service in Grace Church." Mr. Phelps was a former Baptist minister. The work of Mr. Stevens was taken over in March, 1897, by the Rev. Jacob A. Eckstorm, who continued with Grace Church into Mr. Rousmaniere's rectorship until his early death in December, 1899, cut short a career of great usefulness and promise. During the three months leave of absence granted to Mr. Tomkins in the summer of 1897 Mr. Eckstorm was minister-in-charge and carried on the arduous work of the parish with marked energy and devotion.

At a service in Grace Church on November 2, 1896, Bishop Clark admitted to the order of Deaconess Miss Sarah D. Postlethwaite, who had been working in Grace Church since 1894, at first unofficially, and then from March, 1895, as parish visitor, although often called deaconess long before she was formally set apart for that office. Miss Postlethwaite was the first person to be admitted formally as deaconess in Rhode Island. She continued at Grace Church until October, 1897.

In addition to the work directly connected with Grace Church Mr. Tomkins sponsored a mission in the new and rapidly growing northeast section of the city. This work seems to have been begun on March 3, 1895 with a series of evening services at the house of Mr. Estes at 247 Waterman Street. Mr. Tomkins announced that this service was intended to reach those who went nowhere to church on Sunday night. "We believe it will meet a real want, and those living near are asked to help make it a success." This work increased rapidly. A small house was rented on Orchard Avenue the next fall and services were held there both Sunday morning and afternoon. For a time these were conducted by Mr. William C. Langdon as licensed lay-reader. In the spring of 1896 Mr. Tomkins stated that active steps were being taken to erect a chapel on Orchard Avenue. "A lot has been selected and subscriptions are asked toward \$4,500 needed to purchase it." The item, "Calvary Church is above ground! That is, the frame of the new building can be seen," appears in the calendar for February 20, 1898. After the end of March the services "at the Calvary Church" are no longer noted on the Grace Church leaflet. From these humble but determined efforts sprang what is now the splendid church of St. Martin's.

The present Altar Guild of Grace Church had its formal beginning in this rectorship. On April 28, 1895, the Rector notes that "twelve young ladies of the parish have been organized into a Chancel Committee." Two of these were assigned to the work



for two months each year under the direction of Miss Postlethwaite and Miss Nancy A. Greene. The Altar Committee formerly appointed each year by the Vestry from among the ladies of the parish was discontinued.

Mr. Tomkins was especially zealous to increase the opportunities for worship in Grace Church, providing services of great variety and richness and at hours that would suit the convenience of all sorts and conditions of men. The Communion Service was held every Sunday at 10 o'clock, with a devotional service for communicants on the Saturday evening before the first Sunday of the month. From the beginning of his rectorship he held a Watch Night Service on New Year's Eve. On his first Good Friday he held what seems to have been the initial Three Hours Service in Grace Church. In announcing this service in the leaflet he wrote, "Don't buy and sell and go about during the hours made forever sacred by your Savior as he hung on the Cross."

A notable feature of the Church's worship at this time was the music which, until early in 1898, was under the direction of Mr. Nathan B. Sprague. A mixed chorus with excellent quartette<sup>1</sup> rendered most acceptably not only the music incidental to the various services but many oratorios and special musical programs. These and Mr. Sprague's organ recitals on Sunday evenings were considered very effective in attracting many to the church who might otherwise not have come within its reach. In the interest of making the Sunday evening services more stimulating, early in the year 1896, the choir was vested and put into the chancel, for the evening services only. After Nathan B. Sprague's departure in 1898, Dr. W. Louis Chapman was in charge of the music for several months, and was succeeded in the late fall by Ralph Kinder of Bristol, an Associate of the Royal College of Organists, London.

The Sunday School during Mr. Tomkin's rectorship was in a flourishing condition. John W. Angell was still superintendent, and Archie H. Harden began his long term of service as secretary. An excellent library was maintained and much used by the scholars. Among the librarians of this period were William H. Cady and Albert L. Miller, both of whom continued their activities in Grace Church for many years. Mr. Angell was succeeded as superintendent by William A. Viall.

A valid and thorough estimate of the results of five years' work in any Church is impossible. Much bread is always cast upon the

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<sup>1</sup> This quartette consisted of Miss Gertrude H. Blake, Miss Maud Rees, Mr. F. W. Knights and Mr. Fred L. Martin.

waters, and no man knoweth the result thereof. From the statistics given in the Year Books, however, some idea can be formed of the progress of the parish. In June, 1894, the number of communicants reported was 1183, but as the list had not been properly revised for some years, this number was undoubtedly far in excess of the facts at that time. The following year, by a careful checking up of the active communicants, the number was reduced to 661; and by June, 1898, this number had been increased to 936. The total number of recorded baptisms from June, 1894, to June, 1898, was infants, 126, and adults, 78, and of confirmations, 197. The Sunday School had grown from a staff of fifty and school of 400 in 1894 to a staff of seventy and a school of 575 in 1898, including the East Side classes, the largest number known to have been enrolled in any one year.

On the election of Dr. William N. McVickar as Bishop Coadjutor the Vestry offered the use of Grace Church for the service of Consecration. Dr. McVickar, however, decided to have the service in Holy Trinity Church, Philadelphia, of which he had been for many years Rector. On his arrival in Rhode Island he was accorded a welcome to the diocese at a Communion service held in Grace Church on Thursday, February 17, 1898. Little did the people of Grace Church realize then that the coming of Dr. McVickar to Rhode Island would mean for them the loss of their beloved Rector. Word came, however, in January, 1899, that Holy Trinity Church had called Mr. Tomkins as Dr. McVickar's successor and on the 23rd of that month Mr. Tomkins sent in his letter of resignation which began as follows:

"It is with deep sorrow that I send to you my resignation of the Rectorship of Grace Church. My association with you for the past five happy years and the growth and prosperity of the Parish work have been such as to create a love which is past expression—such a love as only a Minister can know or understand. My work as Rector of Grace Church will always be remembered by me as the dearest and best of human experiences.

"But God, Whom I serve, has called me to a much larger field, and I must obey; being convinced after long study and prayer, that it is His will for me to go."

The Vestry, though grieved at the thought of his leaving Grace Church, recognized the importance of the work to which he was called and accepted his resignation to take effect on March 1, 1899.

The resolution quoted below was drawn up by the Vestry at this time. It expresses the feelings of twelve leading members of the "morning congregation" and the same words would doubtless



have been echoed by every member of all the congregations, by no one less fervently, and by many perhaps with even greater enthusiasm.

"We desire to express our deep sense of gratitude for all that under God he has accomplished for this parish. His labors have been unremitting, and his zeal and devotion have never abated. He has brought within the influence of Grace Church and into its membership hundreds of persons to whom it has not before ministered; he has preached and taught to them the word of God and the way of life. He has gathered around him a body of Christian workers, men as well as women, such as few parishes can show, and such as this parish never before had. He has deepened the spiritual life of the parish. He has won the love of its members. His influence here will never cease to be felt."

When Mr. Tomkins sent his letter of resignation to the Vestry on January 23, 1899, he gave strong expression to his earnest desire that his successor be chosen at once—a view which must already have found utterance in the vigorous language of which Mr. Tomkins was fond. Accordingly before the adjournment of the vestry meeting two days later, called to take action on the resignation, a call was extended by a unanimous vote to the Rev. Edmund Swett Rousmaniere at a salary of \$4,500 a year—Mr. Knight and Mr. J. H. Campbell being absent. Mr. Rousmaniere, who was at that time Rector of Grace Church, New Bedford, had been formerly Rector of All Saints Church, Pontiac, R. I., and had married the daughter of Mr. Knight. Thus he was already well known to the people of Grace Church as one who was in full sympathy with its work and thoroughly familiar with its opportunities. This call Mr. Rousmaniere accepted on February 11th and entered upon his duties as Rector on Easter Day, April 2, 1899.

In accordance with an arrangement made at the time Mr. Rousmaniere accepted the call, leave of absence was granted him from June 1st to October 1st in order that he might go abroad. Unfortunately, hardly had he reached Europe when Mrs. Rousmaniere fell seriously ill of typhoid fever. The strain of this illness so affected her husband's health that although he came back in September and attempted to resume work through October, he was forced to desist on November 1st and did not return to direct the affairs of the parish until the middle of February. Soon after Mr. Rousmaniere's arrival in April the Vestry had consented to an arrangement to assume general oversight of the Church of the Saviour with an Assistant of Grace Church in active

charge as Vicar, two-thirds of the salary being guaranteed by the Church of the Saviour. To this work the Rev. Francis Lee Whittemore, the new second assistant, was assigned and began his duties on September first, shortly before the Rector's return. This addition to the staff was particularly fortunate for Grace Church under the circumstances, for, when the critical condition of Mr. Rousmaniere's health became evident, the faithful and beloved Mr. Eckstorm was, as it proved, mortally ill. Of course the major part of Mr. Whittemore's time was pledged to the Church of the Saviour, whose work he had taken up with enthusiasm and vigor some weeks earlier. But he could fill many of the gaps and supervise the younger assistant, the Rev. Frederick F. Flewelling, a young missionary from Alaska, who served from some time in November until the 15th of February when he went to St. Thomas's. When Mr. Eckstorm died on December 23d the parish was so distinctly unshepherded that two members of the Vestry were sent to Washington to confer with Mr. Rousmaniere. With his approval and on the recommendation of Dr. Greer and Dr. Wm. R. Huntington of New York, the Rev. G. A. Carstensen of Indianapolis was invited to come to Grace Church until Easter, 1900, to act as minister-in-charge until the return of the Rector, at a date then somewhat indefinite. Mr. Carstensen discharged his difficult duties very acceptably. In spite of this very fragmentary initial year's ministry in Grace Church, Mr. Rousmaniere's popularity seems not to have been in any way impaired nor the prosperity of the parish appreciably diminished. In the annual report at Easter, 1900, Mr. Charles Morris Smith, who as Junior Warden wrote the report, said of the new Rector, "He has endeared himself to his people by his earnest, heartfelt preaching, and by his gentle and loving ministrations to the sick and afflicted."

Very early in his rectorship, Mr. Rousmaniere interested himself actively in the music of the church. In March, 1900, at the resignation of the Music Committee, he undertook full charge of the music and throughout his rectorship he was annually elected as Music Committee. Shortly after this, Dr. W. Louis Chapman was again acting as organist, and in the fall the Rev. Everett M. Waterhouse, then in deacon's orders, became Precentor. Mr. Waterhouse was ordained to the priesthood in 1902 and continued at Grace Church until the end of April, 1904, when he resigned to take up work in New York. In March, 1901, Mr. Arthur H. Ryder became organist and added the duties of choir-



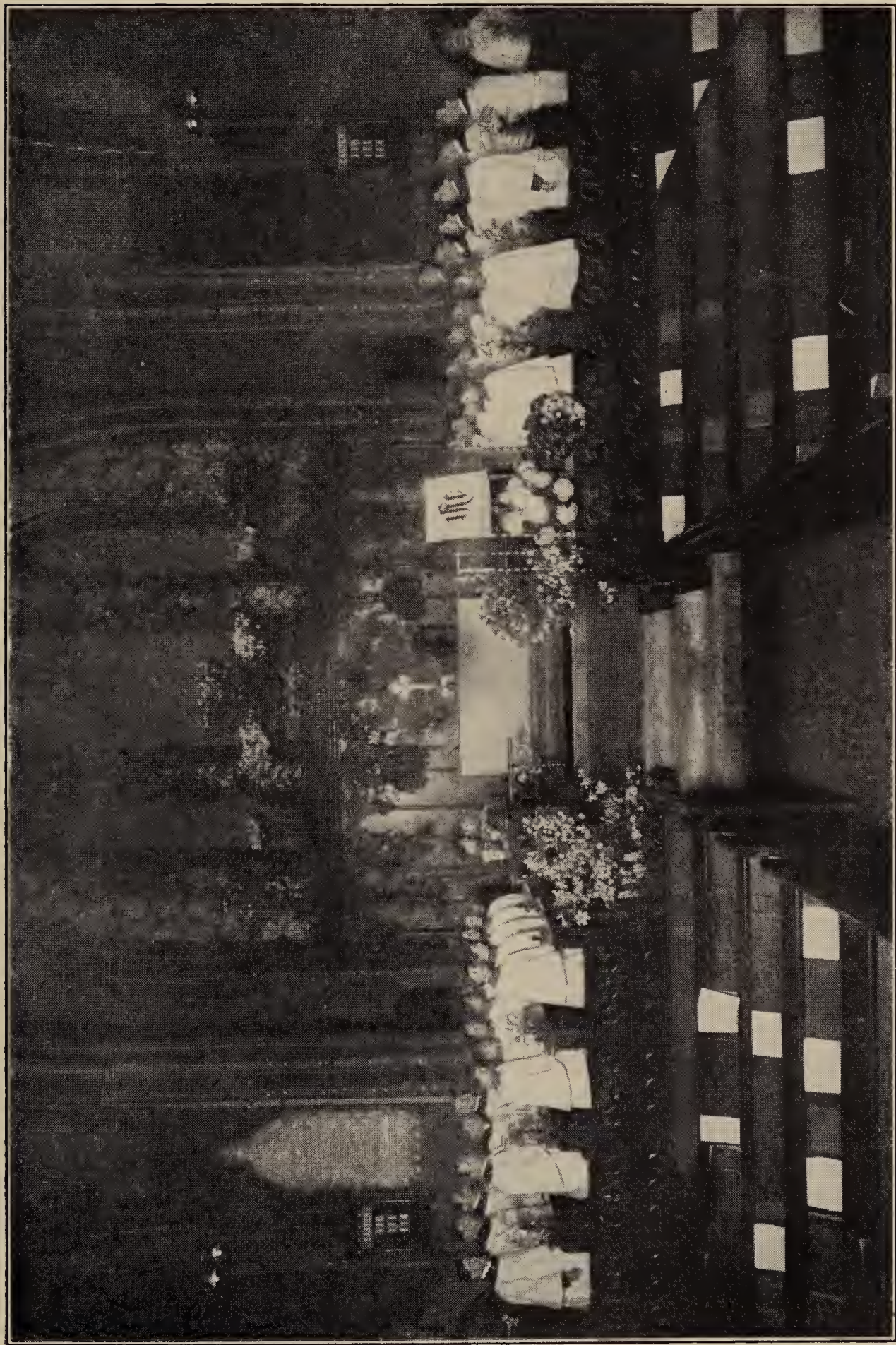
master when Mr. Waterhouse left. In June, 1902, the Vestry authorized changing the position of the choir from the organ-loft to the front of the church, a change which the singers themselves wished as well as many of the congregation. Certain changes in the chancel were, of course, required before this could be accomplished, but these alterations were soon made, the expense amounting to about \$3,000 defrayed by subscription and chiefly by the generosity of Mr. Knight. In reporting these changes to the Corporation, the Vestry put itself on record as considering them entirely satisfactory, the appearance of the church having been improved, and the worship of the church made more "real and enthusiastic."

The choir had been singing in the chancel only a very short time when the obvious difficulty of having the organist in the organ-loft at the back of the church widely separated from the choir presented itself, and in 1903 the possibility of putting an organ into the chancel was considered, but nothing was definitely decided. Early in 1904, however, the organ keyboard was brought into the chancel at a cost of \$3,800 provided by private subscription, and this change made it possible for the organist, Mr. Ryder, who was then also choirmaster, to do more effective work.

In this same spring the Vestry authorized the substitution of a boy choir for the mixed choir then serving, with the understanding that the new choir would begin its regular duties the following autumn. This new choir, however, made one appearance in the spring of that same year on the occasion of the seventy-fifth anniversary, when it took part in the Sunday School festival celebration of that event. The boy choir proved itself a great success from the point of view of the service which it rendered to the congregation, and was recognized, in more than one annual report, as a potential field for missionary work, since many of the boys were drawn from families outside the church. In the annual report of 1905 Mr. Charles Morris Smith, one of the most conservative members of the Vestry, writes—perhaps as the view of the Vestry rather than especially his own—"a boys' choir has been organized and drilled and now sings the musical part of the services. The change seems to be approved by the congregation which joins in the singing more heartily than before the change was made."

These innovations resulting in a surpliced boy choir, singing in the chancel, in place of a quartette and chorus in the organ-loft,





CHANCEL AND CHOIR, CIRCA 1903





were probably the most marked outward and visible signs of change in Mr. Rousmaniere's rectorship.

Early in the year 1904 plans were made for the commemoration of the seventy-fifth anniversary on Saturday and Sunday, May 14th and 15th. On Saturday evening there was a large reception at the Trocadero on Mathewson Street at which there were many speeches and much good fellowship. Mr. Anthony read a most interesting and delightful paper, "Reminiscences of Fifty Years in Grace Church." Bishop McVickar spoke in a congratulatory vein. All the living former rectors except Dr. Currie were present and mingled reminiscences with good wishes for the future of the parish. A very cordial and happily expressed letter of greeting, written by Dr. Currie in Paris, was read by Mr. Gardner, as well as a most kindly one from Dr. Richards, the aged rector-emeritus of St. John's, the mother church.

The former assistants present were then called on for "two minute speeches"—a limit to which they all approximated with mingled feelings of amusement and chagrin. Samuel G. Babcock, Dr. James DeW. Perry, John Matteson, Francis Lee Whittemore, and Lucian W. Rogers responded in this part of the program.

The services on Sunday began at 9.45 with a celebration of the Holy Communion by the Rector, assisted by Rev. Frederick W. Smith, at which eighty persons communicated. At 10.45, with a crowded congregation, came the chief service of the day. The opening prayers and Psalm 145 were read by Rev. John Matteson, followed by Dr. Charles Babcock's reading of the lessons. Arch-deacon Samuel Babcock read the closing part of Morning Prayer. Dr. Greer then celebrated Holy Communion, as he had at the opening service of the Jubilee Celebration twenty-five years before. He was assisted by Dr. Perry, who read the Epistle, and the Rector, reading the Gospel. Dr. Greer preached the anniversary sermon on the text, characteristic of the emphasis of his preaching, "Grace be unto you and peace from Him which is and which was and which is to come." As to the message he brought he said: "Standing on his vantage ground and looking before and after he [St. John] sees that great and sovereign love creating, pervading, and consummating the whole world's scheme, and finds it in Jesus Christ embodied and enthroned. That, my friends of Grace Church, is the message which I bring to you, the word with which I greet you on this your Anniversary Day."

This service was followed by an elaborate festival anniversary service for the Sunday Schools, at which the classes marched into



the church preceded by the boy choir in their cassocks and cottas. On Sunday evening there was a musical service. In the procession were: Allen Greene, lay reader, Rev. Messrs. Waterhouse, Matteson, Babcock, and Whittemore, followed by Dr. Babcock, Rev. F. W. Smith, Dr. James G. Vose of the Beneficent Congregational Church, President Faunce, Dr. Bradner of St. John's, the Rector, and Bishop Greer. The addresses of the evening were from Dr. Bradner, Dr. Vose and President Faunce.

On Monday morning there was a fine service of commemoration of the Women's Missionary Society, which was organized in the same year as the parish. Mrs. Clara W. Nichols read an historical sketch and speeches were made by Dr. Babcock, Dr. Perry, Archdeacon Babcock, and the Rector.

A sad blow, most widely felt and so deep in its significance that it marked the end of an era in the corporate organization of Grace Church, came on the 7th of December, 1904, in the death of the Senior Warden, John Brayton Anthony, in his seventy-sixth year. Mr. Anthony's connection with Grace Church was a most remarkable one. He had been one of the leading spirits in all the activities of the Church since he became Junior Warden forty-seven years before, and he had been the unquestioned leader for the greater part of that time, even before he became Senior Warden in 1877. He had been personally active, in the Sunday School and many other good works of the parish, as a right-hand man of seven out of the fourteen rectors of Grace Church. With the exception of his friend and "team-mate," as it were, James Lewis Peirce, who served either as Vestryman or Treasurer or both for fifty-four years, and of Mr. H. Nelson Campbell, who is in his fifty-fourth year as Vestryman, he had longer service as an officer of Grace Church than any other. At his funeral the entire Vestry acted as pall-bearers.

On the second Sunday after Mr. Anthony's death Mr. Rousmaniere preached a most appropriate and significant sermon on the text, "And to godliness add brotherly kindness."<sup>1</sup> Mr. Rousmaniere, taking these two qualities as pre-eminent in the character of Mr. Anthony, drew a vivid picture of him and his career, as of the ideal Christian layman. Among a score of quotable passages are the following: "There has been but one voice in the parish, seen and unseen, as to the selection of the man who should be its chief representative, for no member of the parish has surpassed

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<sup>1</sup> By good fortune this eloquent tribute is preserved in Volume III of the Grace Church Monthly.

him in devotion to its well-being or in eager zeal to foster its development." . . . "The spirit of loyalty is ever contagious. When the recognized leader of a parish is loyal in heart and soul, the people cannot but follow." . . . "Because he was so deeply a religious man he was to a remarkable degree a brotherly man." It was this latter quality which led Mr. Smith to say of Mr. Anthony in the next annual report, "Every member of Grace Church felt his death to be a personal loss."

The true history of a Church is in the lives of its people, and no more revealing interpretation of what Grace Church stood for in the last forty years of the nineteenth century can be found than this memorial sermon. A handsome tablet to the memory of John B. Anthony was soon placed by the Vestry on the west wall of the church. When the new chancel was built in 1912 the beautiful communion rail was given in memory of Mr. and Mrs. Anthony by their daughters. These with the chancel organ in memory of Arthur L. Kelley and the tablet to Henry Barton are the only memorials in Grace Church to commemorate the twelve able and devoted men no longer living who have served as wardens.

The death of Mr. Anthony was the occasion of an entire re-adjustment of the business organization of Grace Church, which was thoughtfully prepared for in the three months preceding the annual meeting at Easter. Mr. Peirce, who had been Treasurer since 1857, felt that the time had come to turn the heavy responsibilities of that office over to younger shoulders, though he continued to play an important part in the deliberations of the Vestry until his death in 1910. He was succeeded by Frank P. Comstock, who had already served eight years on the Vestry. In the annual report of the Vestry Mr. Smith said of Mr. Peirce, "His long and faithful service has identified him with Grace Church in the mind of the community more closely than any other living man." With Mr. Anthony he had shared in peculiar fashion the love and respect of all Grace Church people.

The Junior Warden, as had happened before, felt himself, after twenty-eight years in office, unable to take the responsibilities of Senior Warden and decided to decline re-election even as vestryman. In acquiescing in this decision with expressions of regret at "the loss of his counsel and leadership," the Vestry recorded of Mr. Smith,—“To his energy, his practical business ability and his conservative counsel much of the material prosperity of the Church is due.”



The new Senior Warden, then, by common consent was the energetic Secretary of the past five years, Rathbone Gardner, who had taken a most prominent and devoted part in every kind of activity in the Church and community for the past decade and had been on the Vestry since 1887. As his colleague, Arthur L. Kelley was selected, a business man of keenness and of devoted loyalty to Grace Church, who in his three years on the Vestry had won to a marked degree the confidence and affection of his colleagues.

Mr. Gardner's place as Secretary was filled by the election of Henry V. A. Joslin, then newly added to the Vestry, whose faithfulness and ability in the discharge of the duties of that office for the next ten years set an inspiring standard for his successors. The two other vacancies on the Vestry,—for John H. Campbell declined re-election on account of ill health,—were filled by the election of William Angell Viall and Henry T. Grant. With all these changes a new day had come in the organization of Grace Church. It may be added here that Mr. Rousmaniere from the beginning of his rectorship resumed the custom of Dr. Greer's last years and often attended meetings of the Vestry,—so often in fact that not infrequently the Clerk, it is clear, omitted to record his presence, which of course had no legal significance, as the Rector could in those days be only a guest.

The only radical changes in the building and equipment of the church during Mr. Rousmaniere's rectorship were those necessitated by the installation of the choir in the chancel and extensive repairs to the ceiling, which necessitated using the chapel for the Sundays in September, 1903. Memorials added included a window given by Edna R. Gardiner in memory of her father and grandparents, which was installed in 1905, the completion of the baptismistry and a stone altar offered by Mrs. Sully, and the improvement of the font platform by Mrs. Samuel Ames. Two tablets were placed on the walls of the church, one to Mr. Eckstorm by the Brotherhood of St. Andrew, and one to Mr. John B. Anthony by the Vestry. St. Elizabeth Society gave a credence table (the one now in the chapel) and also a service book and brass book-rest for the altar. Floyd Circle of King's Daughters presented a brass cross for the chapel in memory of Emily A. Barton and a copy of Raphael's Transfiguration was given by Mrs. Daniel Webster and Mr. William Fletcher in memory of their mother.

In 1907 a new terraza floor was laid in the aisles and vestibules and certain improvements in the vestry and chapel were made which were merely a temporary alleviation of the inadequacies of the apology for a parish house then existing. Almost from the beginning of his rectorship Dr. Rousmaniere pleaded continually for a parish house which would enable Grace Church to do the missionary work which was crying out to be done as well as to carry on adequately the ordinary parish activities. The chief objection, however, to the plans made by Mr. Nickerson for Mr. Tomkins in 1897 had been from those who felt that a four story building on Mathewson Street would dwarf the church itself and would not provide adequately for enlargement of the chancel. Mr. Rousmaniere seems to have felt this latter point strongly and also to have desired even more room for parish activities than could be provided on the small amount of land in the rear of the church. On the occasion of his refusing a tempting call to St. James' Church, Washington, D. C., in the spring of 1902, the Rector took the opportunity to explain his plans for the development of the work of Grace Church. According to the records of the Vestry he expressed strongly his conviction "that the parish was so situated as that it was called upon to do a special missionary work among the poor and those who were religiously neglected . . . . He stated that in his opinion a parish house separate from the church and located preferably on one of the cross streets south of Weybosset Street was an immediate need of the parish."

In 1902 a committee was appointed to consider the cost of land near the church and of a building, and the Vestry put itself on record as approving the idea and intending to urge upon the congregation the need of contributing largely for this purpose. In 1903, however, at the annual meeting, the committee reported that the problem was so difficult that they recommended that "they make haste slowly" and wait a more favorable opportunity. Year by year in their reports to the Corporation, the Vestry stressed the need of a parish house, reiterating the inadequacies of the existing building and the impossibility of any extension of work. In the annual report of 1907, Mr. Gardner writes of the excessively high cost of any available land and adds "perhaps the erection of a high building on Chapel Street after all affords the only solution." A small fund was started, which grew slowly but steadily, and by 1908 the feeling of the Vestry was that if a thoroughly feasible plan were presented it might be possible to arouse sufficient interest to procure the necessary funds. This



plan was not, however, at once forthcoming, and Dr. Rousmaniere<sup>1</sup> left the parish without having achieved for it the thing which, in a material way, he considered most important. Just before he left, however, he had the satisfaction of ordering the preliminary drawings on which the plans of the present parish house were based.

A partial expression of Mr. Rousmaniere's desire to minister to the neglected was found in the establishment in the spring of 1904 of Grace House, at 149 Point Street, as a "neighborhood house." Under the direction of Miss Eliza W. Beard as Head Worker, this house was informally opened on November 30, 1904, when Miss Beard and Miss Elizabeth Tillinghast, the parish visitor, took up their residence there. The Rector defined the purpose thus: "The purpose of Grace House is simply to help the men, women, and children of the neighborhood in which it is placed in all the ways in which one friend helps another." By the summer of 1905 we find Miss Ella H. Rhoades as Head Worker and the name has been changed to Neighborhood House;—"in order to remove some misapprehension [doubtless of proselytizing] and to express more accurately the purpose of our work," wrote the Rector. The parish worker ceased to live there after January, 1906, and by the next summer Neighborhood House was no longer listed among Grace Church activities. In the meantime the governing board had been enlarged by the addition of persons who were not connected with Grace Church. In its last years Neighborhood House was entirely separate from Grace Church under non-sectarian management.

Reference has already been made, here and there, to the various assistants who served the parish faithfully during the ten years from 1899-1909. Mr. Eckstorm, who held over from the previous rectorship—owing partly no doubt to the opportunity for leadership afforded by Mr. Tomkins' leave of absence in 1897—had won in an unusual degree the love and admiration of the parish. To this the testimonials at the time of his death and the memorial tablet in the church bear witness. Mr. Whittemore, in addition to his duties as Vicar of the Church of the Saviour, gave valuable assistance at Grace Church as occasion offered and made many friends in the parish. On November 1, 1902, he left

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<sup>1</sup>Brown University conferred the degree of Doctor of Divinity on Mr. Rousmaniere in June, 1905. President Faunce pronounced the following citation:

"Edmund Swett Rousmaniere: son of another state and college, helper of religion and education in Rhode Island, translating ancient creed into present fact and showing the humanity of godliness."

to become the Rector of Calvary Church, now Saint Martin's, accepting at the same time the rectorship of the Church of the Saviour.

Mr. Flewelling, Mr. Carstensen and Mr. Waterhouse made many friends and won favor during their connection with the parish. The Rev. Frederic W. Smith from the summer of 1900 to March, 1906, first as deacon and after April, 1901, as priest, gave himself with energy and devotion, especially to the Sunday School and to boys' work. The Rev. Allen Greene, having done effective work with the boys at Pinewood Farm in the summer of 1904, was ordained deacon in Grace Church on January 15, 1905, and worked as second assistant during his senior year at the Cambridge Theological School. After his promotion to first assistant on Mr. Smith's resignation, Dr. Rousmaniere had no regular second assistant, though in the year 1908-09 John H. Lever and John A. Gardner came each week-end from Cambridge and did valuable work as lay-readers and teachers in the Sunday School. Mr. Lever continued to help in the next year as well. Mr. Greene was advanced to the priesthood in the fall of 1905. His special service to the parish lay in his successful work with the boys and young men, and it was remarked in a report after a year or two of his ministry that in the confirmation class the masculine element predominated, the credit very evidently being assigned to him. Mr. Greene resigned his work at Grace Church in May, 1908, to become the rector of St. Paul's Church in Peabody, Mass.

Leave of absence for six months from June, 1906, was granted to Dr. Rousmaniere by the Vestry early that year and he, with wise foresight, secured the services as minister-in-charge of the Rev. Frederick J. Walton, a man of maturity and large experience, who continued his work for Grace Church with a fine degree of faithfulness and force until the fall after Dr. Crowder's coming.

The reliable source of revenue during Mr. Rousmaniere's rectorship continued to be the taxes and rentals on the pews, augmented by the pledges of deficiency guarantors. During this period, even with the help of the guarantors, the running expenses exceeded the income of the parish by varying amounts, so that each year there was more or less of a deficit, and special subscriptions or collections were necessary from time to time. One year when the deficit was particularly disturbing the Vestry appointed the veteran James Lewis Peirce as a committee to raise the needed amount by subscription, evidently feeling that his long experience in such crises made him the one person able adequately to cope with the situa-



tion. The number of people who contributed regularly either as pew-holders or through the pledge system then in use to provide money for charitable, diocesan, and missionary purposes was extremely small in proportion even to the number of communicants of the Church, and, of course, was far from commensurate with the number of worshippers. Money for extraordinary repairs or for changes in the church such as those in the chancel to accommodate the choir seems to have been forthcoming quite readily, and the Easter offering never failed to make adequate provision for the particular object designated as beneficiary.

On Easter Day, 1902, \$1,130 was raised for the maintenance of Pinewood Farm. This was a venture sponsored by Mr. Rousmaniere with the co-operation of individual members of the parish. That year a farm property in Bellingham, Mass., not far from Woonsocket, was loaned to the parish for the purpose of providing a summer home for those people who without some such opportunity would be unable to be away from the city during any part of the hot weather. In 1904, the owner of the house, Mrs. Ethel R. Burnett, offered to deed the house to trustees for the parish, provided a fund of \$5,000 to ensure the payment of taxes and the cost of necessary repairs was raised. This opportunity was, of course, not lightly to be passed by, and the property was formally made over to Dr. Rousmaniere and the two wardens as trustees for the parish in April, 1906. Every summer groups of people were sent for two weeks at a time to this farm—mothers with small children, boys and girls from the parish organizations and always the choir boys, the expense of running the farm being amply provided for by the Easter offerings. An annual visiting day was arranged on which members of the parish were urged to see for themselves the opportunities offered.

The personnel of the congregation appears to have been undergoing rather radical changes in these years at the turn of the century. Attention was called to the fact that "even on Sunday morning the number of those who hire or own pews is less than that of the others, and that Grace Church is becoming a people's church." The congregation was drawn from many sources, not least important among which was Brown University. Speaking at the seventy-fifth anniversary celebration, Dr. Faunce said, "I am glad to say tonight publicly, as I have often said privately, that there is no minister of the Christian faith in this city who is doing more by sympathy and kindly counsel for the Brown students than is the present rector of Grace Church."







REV. EDMUND S. ROUSMANIERE, D.D.



The program of Sunday services which Mr. Rousmaniere found in operation upon his arrival, with the exception of the Sunday afternoon service, was maintained for a year or two, after which the Christian Endeavor Meetings were dropped. A change in the time of the Sunday School was made in the fall of 1900, the classes meeting directly after the morning service instead of at 2.45 p. m. At the same time as the Sunday School session, Mr. Rousmaniere himself conducted a Bible Class for young men.

At various times during the years of his rectorship, Mr. Rousmaniere held series of classes or services, all of them tending in the direction of making the church more helpful to all who might be brought in contact with it. Thus, in 1903, a Question Box was conducted by the Rector. In 1904 devotional meetings for communicants such as had been held by Mr. Tomkins were held regularly on the Friday evening before the first Sunday in the month. For several years a Lenten Band for children was conducted with a system of prizes for attendance and memory work which would encourage the children to take their place in the Church. Bible classes were held three times a week at such hours as to ensure any interested person's ability to attend. In the earlier years of this rectorship a "service of hymns" was held at 8.30 after the Sunday evening service. In November, 1907, the experiment of having noon-day services throughout the entire winter and well into May, instead of confining them to Lent, was tried. These services were found to minister to so many that the experiment then started was continued long after Dr. Rousmaniere left. During the first year of daily noon-day services there was an average attendance of sixty-two, with a total attendance of nearly 8,000. In 1907, the church was again opened for rest and prayer on weekdays, and it was reported after a year's experiment that the opportunities thus offered had been more widely appreciated than could have been supposed. In this year, too, the Three Hours Service on Good Friday was resumed and has been held each year since. Grace Church was offered to the missionary in charge of the work for deaf-mutes about 1902, and a monthly service for them on the afternoon of the second Sunday in the month was held here for many years. In 1908 four of these were confirmed. In January, 1909, Dr. Rousmaniere started a class in "Personal Religion," meeting every Thursday morning at 10.30,—a significant venture as a forecast of his success in similar work at the Cathedral in Boston.



Among the parish societies, the Bishop Clark Club for men and the Greer Club for young men were founded by Dr. Rousmaniere. The Choir Guild was, of course, started soon after the boy choir was inaugurated. The women's societies which functioned seem to have been in existence longer and to have been less temporary.

Special attention was given to the Sunday Schools during this rectorship. As was to be expected they were suffering from the changing character of the population in the neighborhood of Grace Church and of the observance of Sunday, as well as from the very cramped quarters in the small parish house. So far as can be ascertained the superintendents of the main school were appointed from the assistant ministers, Mr. Smith and Mr. Walton being especially active in this capacity. In the fall of 1906 the Sunday School was greatly improved by an effective systematic grading done under Mr. Walton's supervision. The East Side classes, which had been for a time under the charge of Mr. W. A. Viall, were discontinued from 1904-1908, when they were resumed in Churchill House under the superintendency of Mr. Walton.

A fruitless attempt was made in 1904 by a number of women to have themselves recognized as voting members of the Corporation through an amendment to the charter. After prolonged discussion and several inconclusive meetings of the Corporation, the feeling of the parish was so divided that in the interest of harmony the matter was dropped, though it seems probable that the reform could have been forced through. Accordingly, for a decade more, women, even though pew-owners, were not permitted to add a share in the business organization of the Church to the effective part they had always taken in work and worship and even in contribution of financial support.

It was in this rectorship, in the fall of 1905, that the conspicuous pinnacles on the spire around the clock were found to be loosening. In the attempt to repair these one fell and a second was accidentally knocked off by the ropes of the workmen. Accordingly, the others were removed and were never ordered restored. The stone cross surmounting the spire was struck by lightning on Saturday, July 18, 1908, and destroyed. After some discussion the Vestry voted to replace it with a bronze cross "in shape as near as can be" like the former one. In the spring of 1902, Mr. Rousmaniere published the first number of the *Grace Church Monthly*, which in some measure took the place of the Year Books compiled by Mr. Greer and Mr. Tomkins and discontinued since 1898.

A service full of blessed memories for the people of Grace Church and the Diocese of Rhode Island was held in Grace Church on Thursday evening, November 5, 1903, as a diocesan memorial to Thomas March Clark, who died the previous September after an episcopate of almost half a century. Seldom has Grace Church witnessed a service of such impressiveness and beauty. The edifice was thronged with people including the Governor of the State. In the procession marched the Standing Committee, most of the clergy of the Diocese, with not a few from away. Four bishops, Restarick of Honolulu, Griswold of Kansas, McVickar of Rhode Island, and Henry Potter of New York brought up the rear and, proceeding between the files of the halted procession, took their seats in the sanctuary. Rev. F. W. Smith was master of ceremonies and Rev. E. M. Waterhouse, as precentor, had charge of the music. Mrs. Waterhouse, our soprano soloist at that time, sang the offertory anthem. Bishop Potter gave a most appropriate and beautiful memorial address on the text from the Psalter, "He fed them with a faithful and true heart and ruled them prudently with all his power."

The generation before the war was a generation that dearly loved elaborate celebrations. One of the events in Grace Church during Dr. Rousmaniere's rectorship was a large and impressive celebration of the tenth anniversary of Bishop McVickar's consecration, on Thursday, January 27, 1908, at 11 a.m. The day was marked by the service of Holy Communion in Grace Church, preceded by addresses, luncheon in Churchill House, and a general reception in the evening at St. John's Parish House. Bishop Lawrence and Dr. Arthur S. Lloyd of New York came on for the occasion. In the long procession were both clerical and lay members of the Standing Committee, nearly a hundred clergy, including Dr. Vose and Rev. Frank G. Goodwin, representing other denominations as special guests of the Bishop. Dr. Fiske and Rathbone Gardner made congratulatory addresses in behalf of clergy and laity to which the Bishop responded in a rather lengthy address, which the *Journal* reported in full. This gathering seems to have been the last of a long series in which Grace Church filled the place of the Bishop's church,—a place now occupied by old St. John's, as the Cathedral.

The parish in the summer of 1908 was called to mourn the death of Stephen Brownell, one of the oldest communicants of Grace Church and a member of the Vestry for forty-three



years. The vacancy in the Vestry was filled by the election of Rush Sturges, a grandnephew of Robert Knight.

The unanimity of Mr. Rousmaniere's election was a happy omen of the relations which were to exist between him and the parish throughout his entire incumbency. He won for himself the affection and trust of his people by his earnest, heartfelt, and eloquent preaching, and even perhaps more by his pleasing personality, his sympathetic ministrations and his devout Christian spirit.

On the occasion of his tenth anniversary a reception was tendered him at Churchill House on Easter Tuesday, 1909. So many people came to greet Dr. Rousmaniere that when the speaking began all the seats in the hall and gallery were filled and many were standing in the adjoining rooms. Mr. Gardner, though present, had lost his voice and was unable to preside, his place being taken at short notice by Mr. Viall. To him it fell to present to the beloved Rector a clock, and a purse as well, since the contributions had come in so generously and so generally that there was a considerable surplus above what the committee had planned for. The Rev. Robert B. Parker of St. James' and Dr. Bradner of St. John's made brief congratulatory speeches.

At the Corporation meeting, the night before, the Vestry in their annual report had recorded their official appreciation as follows:

"At this Easter Dr. Rousmaniere completes his tenth year as Rector of Grace Church. The Vestry voices the feeling of everyone connected in any way with the parish when they say that it is their fervent hope that many decades may pass before that rectorship is ended. Rarely, we believe, is the relation between minister and people so close, so warm and so beautiful as in this parish at the present time. Seldom has a minister so clearly realized his people's needs and so devotedly ministered to them. As each year has passed, he has known better how to lead us, and we have followed him more confidently and unquestioningly. In few parishes anywhere is there such an utter absence of friction and criticism. We realize with shame how often we have disappointed him and how much we have withheld that he sorely needed and that we might have given him, and we mean to do better. We realize with deepest gratitude the sacrifices which he has made for us. To minister to us he has repeatedly declined larger fields of labour and more conspicuous positions. We beg him to believe that we are not ungrateful and that we desire nothing so much as that we

and our children may continue to be led under his guidance in the paths of righteousness. We want to feel that for always we are his people."

Late in the following July, however, Dr. Rousmaniere, like Dr. Vinton before him and Dr. Sturges later, received a call from St. Paul's, Boston, so imperative in its special appeal and in the opportunities that Bishop Lawrence offered him in the preparation of that historic Church for its present important position as the Cathedral Church of Massachusetts that it could hardly be refused. The Vestry met to face the situation and adopted the following minute:

"Mr. Rousmaniere has given to Grace Church more than ten years of earnest, zealous and successful service. The parish owes him a debt of gratitude which nothing within its power to do could wholly discharge. It has no right to demand and does not desire that he should make any further sacrifice on its behalf. . . . They wish him to know, however, that the regret would be felt in every heart and that our sense of loss would be overwhelming."

That Mr. Rousmaniere should be sure to consider fully the opportunities of Grace Church, the minute continued:

"There are in the parish upwards of a thousand communicants; they are now united and enthusiastic; they will follow the lead of their present rector without question and will do everything in their power to meet his wishes. Mr. Rousmaniere exercises over them individually and as a body an influence which any other man must labor long to acquire. His influence in the community is scarcely less. His withdrawal would certainly mean less progress for the parish, as well as individual loss."

As Dr. Rousmaniere felt that the opportunities in St. Paul's were unique and that he was in a special way fitted to put his hand to that helm, he finally decided to accept the call, and on October 8th resigned the rectorship of Grace Church to take effect on November 15, 1909. He preached a stirring farewell sermon on Sunday morning, November 14th, from the text, "It pleased the Father that in him should all fullness dwell," closing with the words, "as I have tried to tell you, you go out into the service of your fellowmen strong for success, when you have begun to live the life within, the life in your heart with Him who is the life of Life. Live with Him within and you must live for Him and for His children without. Live with Him within and you cannot resist His impelling power that sends you out to serve wherever service may be needed.



“For this supreme privilege which has been mine for these ten sacred years I devoutly give thanks and I pray God that Christ may so abide ‘in your hearts by faith that ye being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and depth and height and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God’.”

## CHAPTER VI

### THE THREE RECTORS

CROWDER—STURGES—LAWRENCE

1909—1929

In the annual report to the Corporation on Easter Monday, 1909, the Vestry had taken the first determined position in regard to the actual building of a new parish house, stating that it was intended soon to have drawings made to show the possibilities of a large building on the site of the existing parish house and "to make a strong effort to obtain the necessary funds." With this definite encouragement, though apparently largely on his own initiative, Dr. Rousmaniere procured attractive and promising plans for such a building and the long projected and sorely needed improvement seemed near at hand. The resignation of the Rector at such a critical time placed heavy responsibility upon the Vestry. It was obvious that if the plan were not to languish it was absolutely essential that the new rector be a man who would at once command the confidence and support of those parishioners who were counted on to subscribe over \$100,000 for the new edifice.

Before Dr. Rousmaniere left on the fifteenth of November, the Vestry felt they had found the right man in the person of the Rev. James DeWolf Perry, Jr., then doing a very significant and effective work in New Haven. Mr. Perry, as hundreds of the people in the diocese now know well, was at home in Rhode Island, descended as he was from families richly associated with the history of the state. He was the son of one of the early assistant ministers of the parish and warmly in sympathy with Grace Church and its community. He seemed eminently fitted to carry the plans for a parish house to speedy fulfillment. Mr. Perry was not to come home to Rhode Island just at that time, however. He wrote on November 22, 1909, that he was prevented by "peremptory obligations to my present parish." Those who know Bishop Perry's sense of duty know that there was nothing more to be said, and can well understand that the Vestry proceeded to look elsewhere for the new leader.



Glowing accounts had come from westward of the brilliant preaching and magnetic personality of the Rev. William Austin Smith of St. Paul's Church in Milwaukee. Some years before, as an assistant at old St. John's, Mr. Smith had shown his adaptability to Providence ways and Providence people. He had been at that time rather widely known and where known was genuinely liked and respected. The Vestry did not know, as did few at that time, that Mr. Smith's physical strength was not equal to such a task. Fortunately, before Mr. Smith undertook what he seems to have considered a very promising and inviting work, he ascertained from trustworthy medical opinion that he must resign all active work for an indefinite period. Accordingly he telegraphed to Mr. Gardner on February 6, 1910, that he could not accept. In closing the brave and touching note that followed, Mr. Smith wrote, "May God abundantly bless the great work which I am not permitted to share."

With a heightened sense of responsibility and of the increasing difficulties of the position, the committee of the Vestry turned to that unfailing friend and adviser of a quarter of a century before. Dr. Greer, as Bishop of New York, had wide acquaintance with the qualifications of large numbers of promising young rectors. With sure judgment and unselfish spirit he almost at once picked from his own clergy a man extraordinarily well fitted for the particular needs of Grace Church at this crisis, a man of unsparing energy and determined purpose who could make friends widely and quickly and as quickly win their confidence and support. In deep gratitude to Bishop Greer we must not complain that Dr. Crowder was a loan to Rhode Island, not a gift, and that soon after the great undertaking of the parish house was completed Bishop Greer called him back to work of the largest significance at St. James' Church on Madison Avenue in New York City.

On the 21st of February Mr. Gardner informed the Vestry that Bishop Greer had recommended in the highest terms the Rev. Frank Warfield Crowder, Ph.D.,<sup>1</sup> of Staten Island. Although Dr. Crowder was not known in Rhode Island the Vestry took active measures to offset that difficulty. On the next Sunday five of the Vestrymen heard Dr. Crowder preach at New Brighton, and

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<sup>1</sup> Before Dr. Crowder came to Grace Church he had been awarded the degree of Doctor of Philosophy, earned in course. Brown University conferred on him the honorary degree of Doctor of Divinity in June, 1920 in the following terms:

"Frank Warfield Crowder, whose spiritual message, still echoing in the heart of Providence, is now gladly heard by multitudes in New York, combining courtesy and tenderness with fearless devotion to justice and truth."

before he was unanimously called on March 19, 1910, three more of the Vestry had made his acquaintance.

Easter came early in 1910 and at the time of the annual meeting on March 28th the answer from Dr. Crowder had not been received, though from Bishop Greer and Dr. Crowder himself there had been most encouraging assurances.

With this situation in mind Mr. Rathbone Gardner closed the annual report of the Vestry in the following impressive fashion:

“When a new Rector comes to this parish, he will find a noble old church in the city’s very centre and fitted to minister to all classes of its citizens. He will find an earnest and warm hearted people ready to welcome him and to work with him. He will be met by congregations to teach whom will be an inspiration and will lead in a dignified and beautiful service. He will find, further, hordes of little children who find Grace Church almost their only lure to a Christian life and whose presence makes the sessions of Grace Church Sunday School one of the most touching sights to be found anywhere. He will find an immense work to be done among the families to which these children belong. He will thus miss much in the way of equipment which he ought to find; he will note an utter lack of facilities for this great school, no robing room for the choir, scanty accommodation for the meetings of numberless societies and clubs, and even an undignified and crowded chancel, and he will be told that there is on our own property ample opportunity for the supply of all these needs, calling only for the united effort and generous gifts of our people under the right leadership. Let us assure him that he will find these also.”

During the interim of over six months from the middle of November until Dr. Crowder’s coming on Trinity Sunday, May 22d, parochial affairs were well cared for. Mr. Walton, having worked with Dr. Rousmaniere for several years, was unusually well fitted to discharge the duties of minister-in-charge, to which he was at once appointed by the Vestry. On Sunday mornings the preachers were men from away of especial prominence and power. The many sermons delivered during this period by Dr. Henry Sylvester Nash, a distinguished teacher and preacher from the Cambridge Theological School, will long be remembered.

The parish was saddened by the sudden death on February 14, 1910, of James Lewis Peirce, who had been a leader in parish affairs since his first election as Vestryman in 1856, in which office he served, though not consecutively, for nearly fifty-two years. His utterly devoted and remarkably effective service as Treasurer for



forty-eight years carried the parish through many dark and difficult days. His name stands among the first of the devoted laymen to whom Grace Church today owes much of its strength and influence.

Before the end of Lent, Arthur W. Ryder sent in his resignation as organist and choirmaster to take effect after Easter. The position was naturally left vacant until the wishes of the new rector could be consulted. On his recommendation the office was filled in the fall of 1910 by Arthur Lacey-Baker, who had previously been organist at Calvary Church, New York.

Early in October a meeting of the Vestry was held to hear the plans of Dr. Crowder for the administration of the parish. He particularly recommended that the House of the Intercessor (Grace House) be made into an active center of parish life by fitting it up as a residence for the new curate, the Rev. Henry Blacklock, and for Deaconess von Brockdorff, and later Deaconess Payne, Dr. Crowder's secretary. In this way the house, which had been almost a source of embarrassment to the parish, became for many years, under Deaconess von Brockdorff and her successors, a most attractive home, to which many of the parishioners, especially the young women, resorted with pleasure and profit.

At Dr. Crowder's request the Vestry at this time provided a movable platform and pulpit for use in the center aisle for the week-day services, thus enabling the minister to be at no great distance from the assembled congregation, however small. The Rector also urged the Vestry to arrange to be represented every Sunday at the evening service. Accordingly, the Junior Warden—and later the Clerk—was instructed to assign two of the Vestry, designated in rotation, to attend the Sunday evening services. Dr. Crowder also prepared special forms of services for use on Sunday evenings and at the noon-day services.<sup>1</sup>

It was largely due to the spirit prompting such practical measures that the congregations at the occasional services were soon especially large. The attendance at the autumn noon-day services averaged ninety-eight, and during Lent increased to an average attendance of 353. The number who received Holy Communion on Easter, 1911, is recorded as 753, while the aggregate attendance on that day was about 4,000.

Especial attention, however, was given at the Vestry meetings that fall to forwarding the plans for the new parish house, in which Dr. Crowder was interested heart and soul. Working drawings

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<sup>1</sup> These began that year on November 7th and continued until Easter.

were authorized for a building to cost not over \$150,000. These were explained and discussed by Ralph Adams Cram of the distinguished firm of Cram, Goodhue and Ferguson, of Boston and New York, at a meeting of the Vestry held November 29, 1910. At this meeting a building committee and a finance committee were appointed by the wardens as follows:

## BUILDING COMMITTEE

Messrs. Frank P. Comstock  
H. N. Campbell  
William A. Viall  
The Rector ex-officio.

## FINANCE COMMITTEE

Mr. Rathbone Gardner, Chairman  
The Rector ex-officio

Messrs.	Albert Babcock	Henry B. Huntington
	Albert A. Baker	Arthur L. Kelley
	G. Alder Blumer	Robert Knight
	Fred D. Carr	James Richardson
	John F. Cranshaw	George M. Smith
	Jeffrey Hazard	Rush Sturges
	George Humphrey	Louis P. Tower

As the work of construction progressed, it was recognized that the interest and vigilance of Mr. H. Nelson Campbell marked him as the one especially to represent the Corporation in the supervision of the building. Summer and winter he kept himself informed of all that took place in remarkably careful fashion. Mr. Gardner in the annual report of 1912 paid him well deserved tribute when he wrote, "The parish is under great obligations to the building committee, and especially to Mr. Campbell of that committee, for unremitting attention to every detail of a most complicated undertaking."

It was decided that, though the parish house would be the larger part of the enterprise, an enlarged and dignified chancel should be one of the first considerations in the new building and that the church should be redecorated on a more quiet and simple design to harmonize with this new chancel.

An elaborate illustrated booklet of some twenty pages on the new parish house, with a stirring introduction by Dr. Crowder, was distributed and by Sunday, January 22, 1911, all was ready for a formal appeal. This took the form, after impressive and stimulating words from the Rector, of a thoughtful, convincing, and inspiring address<sup>1</sup> by the Senior Warden, Rathbone Gardner

<sup>1</sup> A printed copy of this remarkable address is preserved in Volume D of Grace Church Records.



In this address he very effectively carried out the two principles laid down by Dr. Crowder,—that all the parish should know just what was proposed and should be given a definite idea what the individual subscriptions must be if the desired sum was to be raised.

So prompt and generous was the response to these appeals that in two weeks \$100,000 of the \$125,000 asked for had been pledged. At the morning service on March 5th it was announced that, without any personal solicitation, pledges of upwards of \$126,000 had been received, representing the gifts of nearly three hundred people,<sup>1</sup>—gifts which varied in amount from \$1.00 to \$25,000.00.

Bishop Greer, on hearing the news, sent the following characteristic message from New York:

“Words cannot express my pleasure and satisfaction for the splendid way in which the Grace Church people have responded to the appeal for the new chancel and parish house. I wish I could have been present when the announcement was made to the congregation, that I might have participated in your common joy. At some convenient time tell them how much I love them, and how greatly I rejoice with them in this unmistakable evidence of their loyal devotion to Grace Church and the great work which it represents both in the city and in the diocese.”

The Corporation at the annual meeting on Easter Monday joyfully gave formal approval to the plans of the committee for the immediate building of the new edifice, and for installing new heating and lighting throughout.

When the difficulties ahead of Grace Church became known, our friendly neighbor, the Mathewson Street Methodist Episcopal Church, offered Grace Church the free use of its plant, whenever this was possible without interfering with its own services. As a result of this offer, gladly accepted in the spirit in which it was made, the use of the Mathewson Street Church helped out greatly on several critical occasions and in numerous ways lessened the strain on those responsible for providing places of meeting and worship.

During the summers of 1911 and 1912 services of Grace Church were suspended,<sup>2</sup> in consequence first of tearing down the old

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<sup>1</sup> The list of donors so far as known is printed in the Appendix.

<sup>2</sup> There were no services in 1911 from July 8th—September 10th and in 1912 none from June 30th—September 29th inclusive. The main service on September 17 and on September 24, 1911, was held at four p.m. in the Mathewson Street Methodist Church.

parish house and putting what proved to be a very practicable and effective temporary partition inside the chancel arch to protect the nave against the cold and weather. In the summer of 1912 the omission of services was necessitated by the redecoration of the church and by the installing of a new and greatly improved lighting system. In both these summers, however, members of the staff were almost continuously on duty and no important obligation of the Church was left unprovided for.

On the first Sunday in October, 1911, the Sunday morning service in the church was resumed with the protection of the temporary wooden wall. The movable pulpit was used for most of the services and a Lord's Table was placed at the head of the East aisle. For a short time the early Communion Service and the Sunday School were held in the Methodist Church and four evening services in September and early October were held in the Providence Opera House. Communion services on week-days were held at the noon hour and the series of noon-day services was begun in November, as in the previous year. Early in February the middle of the innermost partition was moved forward and a reasonably convenient chancel arranged, the choir, however, continuing to sing in the organ loft. Communion services at ten forty-five o'clock, which had been omitted since July, were then resumed and were held on alternate Sundays throughout the Lenten season.

The parish office was established at Room 610 in the Lapham Building across Mathewson Street. There and more particularly in the rooms of the Methodist Church most of the societies and organizations of the Church held their meetings. As in previous years "classes for religious instruction" for some of the children of the East Side were held on Sunday afternoons in Froebel Hall on Brown Street under the efficient supervision of Mr. Blacklock and Deaconess Von Brockdorff. The latter's class for older girls carried on for several years in Froebel Hall will long be remembered by those who felt its inspiring and enduring influence.

Mr. Blacklock, being called to Christ Church, Westport, Conn., resigned early in 1912, the resignation to take effect on March 15th, at the time of the annual confirmation. That the devoted labors of the staff kept the somewhat disordered condition of the church and its services from affecting the vitality of the work carried on that winter is evidenced not only by the large attendance at the noon-day services in Lent, the increased number of communicants on Easter Day (849), but especially by this confirmation class. Of the eighty-four members of the class of 1912



thirty-eight were men and boys, and twenty-eight, adults. On the third Sunday after Easter, 1912, the Rev. Brayton Byron and the Rev. Lee Maltbie Dean joined the staff as curates.

Among the noteworthy events of this trying year there should be chronicled the impressive service in Grace Church on the evening of Sunday, April 21, 1912, as a "Memorial Service for Those Who Perished in the 'Titanic' Disaster," and also the second of the parish meetings to hear reports of all the organizations connected with Grace Church, held on the evening of Monday, May 6th, in the auditorium of the Mathewson Street Church.

On Sunday, November 10th, Grace Church was able to put its new chancel and chapel into use, and gradually its officers and organizations were established in their new quarters in the parish house. The small chancel organ built by the Hutchins Company and given by Mrs. Jane Frances Brown to supplement the gallery organ, though expected earlier, was actually not ready until February. The Woman's Auxiliary, which had been meeting in the Lapham Building, had its first weekly meeting in Guild Room Number 1 on November 21st. After the services on Sunday, the 24th, the Parish House was open for inspection and large numbers of the morning and evening congregations availed themselves of the opportunity to see the new building.

The formal opening of the new quarters took place on December 10th and 11th under the auspices of the Women's Guild assisted by all the other women's societies of the Church. Luncheons, a supper, and a children's entertainment netted the sum of about \$1,000. After the supper on Tuesday evening an informal reception to the clergy and deaconesses was held.

In the midst of these rejoicings the parish paused to mourn the loss late in November of one of its oldest friends and staunchest supporters in the person of Robert Knight, who had been actively connected with Grace Church for nearly half a century. Mr. Knight had been a vestryman for thirty years, from 1881 until failing health caused him to resign early in 1911. Even then his invaluable advice and counsel and his interest continued. Many of the parish missed at this time the familiar figure of Frank Drummond, who had been sexton for nearly ten years and resigned in view of the greatly increased activities necessitated by the new building.

As was natural the expenses involved in the new construction and in needed repairs to the main part of the church exceeded the estimates, receipts had considerably fallen off, and the deficiency

pledges had been allowed to lapse. As the great work drew near to a close it was evident that nearly \$30,000 should be raised that the Church might close the fiscal year with a balance on the right side. At this juncture Mrs. Jane Frances Brown, who had already been one of the most liberal subscribers, offered to give \$15,000 on condition that the other \$15,000 was speedily raised.

On Christmas Day, 1912, there was opened for the first time the handsome Triptych,<sup>1</sup> with its large and conspicuous painting in representation of "The Great Commission" of Christ to His Apostles, and its outside panels with angels symbolizing the Church throughout the world—one with lotus, the East; with papyrus, the South; with the lily, the West; and with the rose, the North.

The constant use of the aisle pulpit during the period of construction had brought the realization both of its great value and of the possibility of marked improvement. As a result, late in 1912, the Trinity Circle of King's Daughters gave to the Church the present movable pulpit in loving memory of Elma Smith, who had recently died.

The new chancel was a structure of great dignity and beauty. It extended back to within a few feet of Chapel Street, going to a depth of forty-two feet. The width was the same as in the old chancel, thirty feet. Its handsome furniture and equipment are described by the architect as follows:

"The new furniture recently installed in the chancel of Grace Church is of oak, wax-finished in dull brown shades, and designed and executed after the manner of the best Gothic traditions. But the furniture, though possessing the charm and quality of ancient woodwork, is wholly modern in character.

"The decoration, with innumerable carved bosses of various designs carved out of the solid on the vertical and horizontal members separating the manifold panels, gives the entire work a sparkling quality exceptionally agreeable and altogether unique.

"The most important detail of the woodwork is the great triptych above the altar. This takes the place of the customary reredos in modern churches. It is sufficiently above the altar to allow the traceried panels to come between the bottom of the triptych and the top of the altar. Borders of rich carving, con-

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<sup>1</sup> This original triptych and also the beautiful and more simply appropriate one for which it was exchanged in 1929, together with the Altar and its hangings, were given as a memorial to Mrs. Eliza Harris Hoppin by four of her children. Her husband, Francis E. Hoppin, was Vestryman, 1850-52.



taining the symbolical grape-vine, frame the triptych. Its doors are decorated externally with elaborate gilded wrought-iron hinges, internally with delicate traceries and floral devices.

"The running-vine pattern appears in other parts of the chancel to emphasize certain important divisions of the woodwork. The bishop's and priests' sedilia and the credence are also very rich in symbolic carving. At the entrance to the choir the organ-cases, clergy-stalls, and the ends of the choir-benches merit especial attention, as they are all carved with exquisite details. The carved canopies over the clergy-stalls and sedilia, as well as the panelling on the east-wall of the sanctuary, are crowned with ornate cresting. Just below the cresting runs a decorative inscription in black-letter containing verses from the canticles of the daily-office.

"The altar is made of Tavanella and Hauteville marble. The three central panels are of violet Brescia marble, and they are separated by the four symbols of the Evangelists. Over them is a band of symbolic carving, the running-vine.

"The pulpit and parapet are of pink Tennessee marble, which has a remarkably good texture, and colour obtained by hand-tooling. Both are crowned by a narrow strip of floral carving. On the central face of the pulpit is carved the cross, which embraces within its arms symbols of the four evangelists.

"The side-altar is made of Hauteville marble with a large central panel of Sienna marble. The panelling in the side-chapel is of black walnut, crowned by a narrow border of floral carving. Above the altar are traceried medallions in the panels, suggesting the similar treatment over the chancel altar.

"The floors, both in the chancel and the chapel, are laid with grueby-tiles in elaborate and harmonious designs, in which much colour has been employed."

The parish house greatly enlarged the facilities for work and worship. It provided reasonably adequate rooms for the clergy and the choir, an assembly room fully half as large again as in the old parish house, and made provision for eight organizations meeting simultaneously, instead of three as before. Accommodations for the Church School were greatly increased. The parish house rises two stories above the high basement on the Mathewson Street side and four stories on the west, the top floor on the west being an apartment for the sexton and his family.

The consecration of the new chancel, with the dedication of the parish house, was set for Tuesday, January 7, 1913, at eleven o'clock. On the Sunday previous Dr. Charles H. Babcock, the







REV. FRANK W. CROWDER, PH.D.

ninth Rector, preached on Sunday morning and Bishop Lawrence addressed the Men's Club at its annual service in the evening. On Tuesday there was a service of Morning Prayer at 9.30. The Consecration service itself at 11 o'clock was most appropriate and significant. All of the living former rectors were present, being the five immediately preceding Dr. Crowder,—Dr. Currie, Bishop Greer, Dr. Babcock, Dr. Tomkins, and Dr. Rousmaniere.

The Consecration service was followed by a sermon and the Holy Communion, and was marked by a dignity and impressiveness quite impossible in the old church. Two bishops and some seventy clergy were assembled in the lofty chancel, the spacious beauty of which made a fitting setting for such an ecclesiastical function. The instrument of donation was read by the Senior Warden, Mr. Rathbone Gardner, after which Bishop Perry offered the Consecration Prayer, followed by the reading of the Sentence of Consecration by Dr. Crowder, as Rector. This was followed by the Communion service. The sermon of the occasion was preached by Bishop Greer, who had been the eighth rector less than thirty years before. Speaking on the text "Strength and beauty in His sanctuary," with great earnestness and eloquence, he treated of the three sanctuaries of God,—“Nature, Humanity, and Jesus Christ.” After the service, immediately following the recessional hymn, came the brief service of dedication of the parish house in the choir room.

The guests then proceeded to the Assembly Room for the luncheon. Among the very welcome visitors on this occasion of rejoicing were the former assistant ministers Archdeacon Samuel G. Babcock and Rev. Messrs. Frederick J. Walton, Allen Greene, and Henry Blacklock, than whom none knew better what the facilities of the new parish house would mean to the Grace Church of the future.

The two years that followed the acquisition of the new Parish House were years of unusual activity. In Lent, 1914, Dr. Floyd W. Tomkins of Philadelphia, the much beloved tenth rector, visited Grace Church as preacher at the noon-day services. He also conducted a mission the same week, February 17th to 22nd, preaching to a considerable congregation every evening. On several Saturday evenings in March and April Mr. Lacey-Baker conducted a widely appreciated series of organ recitals,<sup>1</sup> with talented soloists assisting.

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<sup>1</sup> These recitals were resumed in November with such success that at Easter, 1914, the Senior Warden could report that twenty-two had been held with a total attendance of over 9,000 persons.



The congregations at the Sunday evening services were again often even larger than in the morning, moving pictures and other public entertainments on Sunday being still under legal ban.

On the first Easter with the new chancel Grace Church was repeatedly filled to overflowing. Some forty-five hundred people attended services during the day and over eight hundred received the Communion.

Shortly after Easter, Grace Church entered into an arrangement with a mission holding services in the Church of the Saviour on Benefit Street whereby Grace Church assumed general oversight, with the assistant, Rev. Lee M. Dean, as vicar. This plan was in operation until January 1, 1915, when Mr. Dean resigned as curate of Grace Church to devote himself to diocesan missionary work, including the mission at the Church of the Saviour, which then came directly under diocesan control.

Ascension Day, May 1st, saw the active operation of a plan dear to Dr. Crowder's heart, namely the observance of that festival as "Grace Church Day," comparable to Trinity Sunday or the appropriate Saints' Day for a Church bearing the name of the Trinity or of some saint. Dr. Crowder had arranged with Bishop Perry to have his annual visitation and confirmation on the evening of that day. He gathered together a confirmation class of over one hundred and thirty, probably the largest in Church or Diocese up to that time and one of the largest up to the present time. Ascension Day began with the service of Holy Communion at 7.00 a.m. At 10.45 came what Dr. Crowder called "an ideal worth striving for," "a great service on Ascension Day in the heart of the city." The preacher was the Rt. Rev. Arthur S. Lloyd of New York. The full choir, assisted by an orchestra of six pieces, gave appropriate music. In the evening, as has been said, there was the confirmation. With the approval of Bishop Perry the offerings at all the services of the day were for Missions, inasmuch as, said the Rector, "Ascension Day is one of the mountain peaks of the Christian Year, and standing upon it we shall surely obtain a world-wide view, and catch something of the Lord's passion for the whole race."

For the parish meetings of the previous two years, with the annual reports, Dr. Crowder substituted in 1913 at the Evening Service on Whitsunday, May 11th, a "Procession and Service of the Guilds and Clubs of Grace Church," with a special sermon by

Dr. Alexander Mann, rector of Trinity Church, Boston, and later Bishop of Pittsburgh. The order of procession was as follows:

1. Sunday School Choir
2. Sunday School
3. The King's Daughters (Trinity, Floyd, and Whatsoever Circles)
4. St. Mary's Guild
5. Sir Galahad Club
6. Girls' Friendly Society (Candidates, Juniors, and Seniors)
7. Men's Club
8. Fruit and Flower Mission
9. Altar Guild
10. Women's Guild
11. Woman's Auxiliary
12. The Vestry
13. Parish Choir
14. The Clergy

On Trinity Sunday, the new brass altar cross designed by Cram, Goodhue, and Ferguson, and executed by George C. Gebelein of Boston was dedicated. On the back of the arms is inscribed:

To the glory of God and in loving memory of Edward Wheaton Hoppin, October 14, 1870—May 4, 1895. The gift of his mother, Virginia Wheaton Hoppin, 1913.

As Mr. Dean's time was largely taken up by his work at the Church of the Saviour, the parish staff was augmented about the middle of June by the welcome arrival from Cincinnati of the Rev. John H. Robinette, who, as assistant for many years at Grace Church and as Rector of Trinity Church, Pawtuxet, has won a multitude of friends in Providence and its vicinity.

That summer was as usual a busy one at Pinewood Farm, which was managed on a plan that prevailed for several summers. Eight or nine parties of about thirty each were organized and occupied the farm from Saturday afternoon until Friday night, except the choir boys, who were allowed two full weeks of outing.

The formal announcement, early in October, 1913, of the bequest of a considerable endowment gladdened the hearts of those responsible for the financial welfare of this busy parish, which year after year with monotonous regularity showed, in its annual budget of about \$30,000, a deficit running into thousands of dollars. That staunch friend, whose generosity has been referred to more than once, Mrs. Jane Frances Brown, had made Grace Church one of her principal legatees. From this bequest Grace Church in a few years received an endowment of over \$170,000 and was enabled for a few years to meet current expenses, and



even to decrease appreciably the large accumulated deficit. Dr. Crowder wrote of Mrs. Brown in the Sunday leaflet as follows:

“During the summer just past a great loss came to Grace Church in the death, at the advanced age of eighty-nine years, of Mrs. Jane Frances Brown . . . Possessed of large means as she was, she literally gave her whole time during her declining years, when confined to her house by physical infirmity, to thinking of and planning for the good of others. . . . As a result there poured from her an astonishing stream of benevolence, most of which was anonymous, and much of which will never be generally known . . . In spite of her weakness and infirmity, Mrs. Brown was a remarkable force in the life of this parish, the city, the diocese, and the state, from all of which she is sorely and sorrowfully missed.”

One of the purposes at which Dr. Crowder constantly aimed was the invigorating and enriching of the public and private worship of the congregation. The parish calendars of those years give space continually to dignified and helpful prayers, appropriate for public and private use. He gave much thought to varying the noon-day and evening services. Towards the end of Lent, 1914, these endeavors to deepen the spirit of worship took visible shape in an interesting and useful book “Offices with Psalms and Hymns,” published for Grace Church by the Riverside Press, as the result of a generous gift of Mrs. Wm. S. Gardner.

Plans at this time were under way, at the suggestion of the Rector, for a worthy celebration of the eighty-fifth anniversary at Ascensiontide, 1914. The actual date of the first service (May 17th) came on the Sunday before, but in accordance with Dr. Crowder's desire to make Ascension Day the festival day of Grace Church, the formal celebrations began on that day with Holy Communion at 7.00 and at 10.00 and Morning Prayer at 10.45 with an historical address by Dr. Crowder. This address is one of the most significant of the sort of which any trace can be found in the century of the life of the parish and should be carefully preserved in the archives of Grace Church. In the evening came the annual visitation of the Bishop with confirmation. On Friday there was a large parish reception in Churchill House, given by the Rector, Wardens and Vestrymen. The gathering was addressed by Dr. Rousmaniere, Dr. Crowder, and Mr. Gardner. In the course of his speech Dr. Rousmaniere described the new parish house as “the building of which I dreamed.” On

Sunday, May 24th, Dr. Charles H. Babcock, whose rectorship had ended twenty years back, preached the Anniversary Sermon.

In the evening there was a community service with addresses by the Rev. John Frank Scott of St. John's, Dr. Aucock of All Saints, and Dr. Edward S. Ninde of the Mathewson Street Church, whose most generous help in the time of crisis was still fresh in the grateful appreciation of Grace Church.

The chief event of the fall of 1914, and one of the notable occasions in the recent life of Grace Church, was the Every-Member Canvass as part of the Forward Movement stimulating the spiritual life of the Church throughout the nation in those sombre early months of the World War. Somewhat similar attempts had been made many years before and several since, but probably none was entered into with greater seriousness, with more laborious preparation on the part of some hundred workers and, in view of the strangeness of the task and the initial obstacles to be overcome, probably none ever had larger results in calls made, helpful contacts formed, and new pledges secured.

At the request of the Rector a large committee of Vestry and congregation was appointed early in October to undertake this canvass. On this committee representing the Vestry there were: Rathbone Gardner, Albert Babcock, Wm. A. Viall, Frank P. Comstock, Henry V. A. Joslin, Rush Sturges and Henry B. Huntington; representing the congregation, Fred D. Carr, G. Maurice Congdon, Frank T. Easton, Albert L. Miller, and William MacDonald.

This committee appointed many sub-committees, arranged several meetings of all the canvassers in late November and early December, including a supper for the prospective canvassers, and made a most careful survey of the parish with the systematic grouping of over a thousand parishioners. Then, with carefully laid plans to increase the interest of the parish in missionary work and to secure a more hearty and general support both for the parish and for its benevolences, nearly a hundred men went out in pairs in automobiles on Sunday afternoon, December 6th. Each pair made, or attempted to make, from ten to a dozen calls upon members of the Church who had been asked to be at home to receive the canvassers.

Mr. Gardner in reporting on the canvass said:

"It is safe to say that on that evening the people of Grace Church knew each other better than they ever had before and esteemed each other more highly . . . The enthusiasm with



which it [the canvass] was carried through is another evidence of our confidence in him [the Rector] and a further proof that he knows us better than we know ourselves."

The material results of the canvass were very gratifying. A total of 608 pledges was finally secured, amounting to over \$12,300 as against a little less than \$9,000 the year before. Over \$7,000 of the sum pledged was for parish support and of the pledges about half were new. For some years Dr. Crowder had managed to give to the Treasurer relatively small sums from the Sunday offerings fund to reduce the deficit, and the method of deficiency pledges had been fully tried. This was the first time, however, that the Treasurer could count on a considerable source of regular income in addition to the taxes on the pews and the income from the invested funds.

To the gloom of the War there was added that year much sadness within the official circles of the parish. The quiet heroism of the Rector throughout the long last illness of his only son, of the Junior Warden, Arthur L. Kelley, and of Frederick H. Hull, another Vestryman, in the pain and weakness of their months of illness, left a deep impression on all their associates. The deaths of Mr. Kelley and Mr. Hull came within one week, to be followed in the same month by that of another vestryman, Henry T. Grant.

At a meeting in early May, Frederick D. Carr, Gilbert Maurice Congdon and Arthur Livingston Kelley, Jr. were elected to fill the three vacancies. To have three new members added at once was a situation rarely paralleled in the annals of our Vestry, except for that notable meeting in 1865 when it took seven new members to fill the vacancy created by the resignation from the Vestry of Bishop Clark. At this meeting of May 11, 1915, William A. Viall, who had been vestryman since 1905, was elected Junior Warden.

Early in 1915 the flags of Nation and of State were hung from the choir loft in the rear of the church, the gift of Lyra B. Nickerson. In accordance with the desires of the Bishop, Mr. Robinette resigned as curate to become on April 11th the rector of Trinity Church, Pawtuxet. His place was taken by Mr. Philip Ayres Easley, who had recently left the Methodist ministry. Mr. Easley was ordained deacon in Grace Church on November 1st and advanced to the priesthood in the following May.

There had been considerable anxiety more than once in regard to a residence for the Rector. Only by good fortune had 38 Cushing Street, on the Northwest corner of Brown Street, been origin-

ally secured and its tenancy maintained. When an opportunity came, therefore, to purchase the attractive and conveniently located house at 85 Cooke Street which had been for many years the home of the Senior Vestryman, H. N. Campbell, the chance seemed quite too good to be missed. As the cost of the house, including a few necessary changes and repairs, would be somewhat less than \$20,000 and considerably less than the sum held as a Rectory Fund ever since the sale of the old rectory on Greene Street, the Vestry had no hesitation in making the purchase. Since Dr. Crowder removed thither, in the fall of 1915, 85 Cooke Street has been the appropriate and hospitable home of three Rectors of Grace Church.

One purpose strongly in the minds of the Vestry in this acquisition was destined to speedy disappointment. It was earnestly hoped that the rectory would tend to keep the Rector from lending an attentive ear to calls from other parishes. In February, 1916, however, a call to St. James' Church on Madison Avenue, New York, with the urgent desire of Bishop Greer for its acceptance, appealed to Dr. Crowder with such force that he felt that in "the interest of the larger Church which we all are pledged to serve" he had no right to decline. His resignation was presented on February 29th, to take effect on April 1st. Of Dr. Crowder's work the Vestry in accepting his resignation bore witness, in part, as follows:

"With tireless energy he has added to the number of services held in the church and has made them more attractive and effective for good . . . . Through his efforts the general appreciation, on the part of the community, of the service rendered to it by Grace Church has been deepened. More than all he has, week after week, preached to us with rare power and force the simple word of God and made an impression upon many lives which will never be effaced."

Thus again Grace Church had to bear the disappointment of a short rectorship and the loss of a beloved leader in the fullness of his vigor and influence.

The Vestry appointed the curate, Mr. Easley, a man of wide experience and unusual devotion, as minister-in-charge. By a very advantageous arrangement the Rt. Rev. Frederick Courtney, D.D., D.C.L., the retiring Rector of Dr. Crowder's new church, was secured as preacher for four Sundays in April. Later Professor Hughell E. W. Fosbroke, then at the Cambridge Theological School, occupied the pulpit on several Sundays.



A committee of the Vestry at once began an earnest and thorough search for Dr. Crowder's successor. Several calls were extended to clergy in distant parts of the country, but they felt unable to leave the work in which they were then engaged. At length Messrs. Gardner and Sturges made a visit to St. Peter's, Morristown, New Jersey, to hear the Rev. Philemon Fowler Sturges. So impressed were they by his marked fitness for our work that they interviewed him after the service and ascertained that he would be able to consider favorably a call from Grace Church, should such be made, and so reported to the Vestry. The Vestry at once followed up this action of its committee and on June 20, 1916, unanimously called Mr. Sturges to the rectorship. Mr. Sturges came to Providence on June 27th, took luncheon with the Senior Warden and nine other members of the Vestry, and promised an early answer to the call. This answer in the affirmative came on July 9th. The approval of the Bishop having already been secured, Mr. Sturges was formally elected rector on July 14th, to take up his duties on October 1, 1916. At this same time, Mr. Lacey-Baker having resigned, it was arranged that Mr. Sturges should bring with him from St. Peter's as organist and choirmaster, Mr. John Sebastian Matthews.

During the winter of 1916 a second attempt had been made to enlarge the membership in the Corporation, which had previously been limited to the men owning pews or hiring pews from the Corporation, with a few other men by right of substitution. The chief purpose of the agitation was to secure equal rights to women, especially as members of the Corporation. In this there was success, though only after repeated meetings and adjournments. The particular cause of delay was due to the feeling of a large number that the time was not ripe to throw open to women positions on the Vestry and the offices of Secretary and Treasurer. This sentiment finally prevailed, and membership only in the Corporation and in the delegations to convocation and convention was extended to all communicants of either sex, twenty-one years of age or over, who hired sittings—not merely pews—or were designated by the owner as occupants—and annually expressed in writing their desire to have the privilege. The Rector, at this time, was made a member of the Corporation and the Vestry ex-officio. These changes were ratified by the legislature and took effect after Easter Monday, 1917. At the annual meeting of 1918, Miss Mary B. Anthony, daughter of John B. Anthony who had rendered such distinguished service to Grace Church

in past years, was elected by the Corporation as alternate in the delegation to the diocesan convention and later as delegate.

Mr. Sturges preached his first sermon on Sunday, October 1, 1916. Deaconess Payne had left in the late spring, but Deaconess von Brockdorff and Mr. Easley remained until their vacations toward the end of the summer.

Mr. Sturges brought from Morristown, besides his organist, a soprano soloist, Miss Edna M. Wolverton, who also acted as secretary to the Rector. The opportunity thus afforded led to the addition of four women altos to supplement the seven boy altos in the reorganized choir. Since this time the choir has always been enriched by having women's voices as well as those of boys and men. Miss Ruth Dean also came from Morristown as parish worker for the first winter and spring. Mr. Charles H. Ricker had been ordained deacon on April 25th and gave valuable service during the interregnum from April to October as well as serving as Mr. Sturges's assistant until July, 1917, having been advanced to the priesthood in March.

Mr. Sturges maintained in general the policy of Dr. Rousmaniere and Dr. Crowder of having a strong and experienced staff. In November he secured the services, as deaconess, of Miss Georgia L. V. Wilkie, who served until September, 1918, when she left to take up Settlement House work in New York. In September, 1917, the Rev. Percy G. Kammerer, a man of considerable experience and unusual intellectual force, came from St. Stephen's, Boston, and served as assistant minister until October 1, 1918, when he went to Emmanuel Church, Boston, to share in the remarkable work being done by Dr. Elwood Worcester. This vacancy was filled, on November 1st, by the return of Mr. Robinette, who had a hearty welcome from the many friends in the parish whom he had won in his service under Dr. Crowder from 1913 to 1915.

That fall of 1918 saw many other changes. In September, Miss Gertrude Tucker began her valuable official connection with Grace Church, taking Miss Wolverton's place as Rector's Secretary for a time and then assuming her present duties as Parish Secretary early in Mr. Lawrence's rectorship. The first Parish Secretary, however, was Miss Agnes C. Langdon, who, after efficient assistance for years in the group organization and the canvasses of the parish, was given official recognition in February, 1921 and served until June, 1922.



It was also in November, 1918, that Miss Wilkie's place as parish worker, was filled by Miss Madelaine Appleton from the Church of the Messiah, Glens Falls, New York, who took up her residence in the "House of the Intercessor," which about that time was named "Grace House." Miss Appleton renewed there the traditions of social intercourse and widespread hospitality of Deaconess von Brockdorff. The death of this latter faithful and beloved friend of Grace Church on November 17, 1918, was a cause of sadness to hundreds in the parish. A beautiful memorial window in her memory, made by James Powell and Sons of London and bought through subscriptions raised by Miss Alice Brownell and others, was later placed in the west wall of the church.

Miss Frances B. Boone rendered helpful service during the long illness that preceded Miss Appleton's resignation in 1925. The staff was greatly strengthened in October, 1924, by addition of Miss Alice K. Potter, a graduate of St. Faith's Deaconess School in New York, who undertook much of Miss Appleton's work and also became director of the Church School. Miss Searle joined the staff in the summer of the following year and took up her residence at Grace House. A second curate was added to the staff in June, 1922, with the coming of a brother-in-law of Mr. Kammerer's, the Rev. Truman Heminway, who after varied experiences in ranching in Alberta, had decided to enter the ministry, and was just graduating from the Cambridge Theological School.

Mr. Robinette resigned on October 15, 1923, and Mr. Heminway left in September, 1924, to take the chaplaincy of St. George's School in Middletown. Dr. Sturges<sup>1</sup> continued without any regular assistant throughout that fall and winter, until the coming of the Rev. Robert R. Carmichael from Clinton, Massachusetts, just after Easter, 1925.

The parish suffered grievous loss in this rectorship by the death of two of the most devoted and effective workers among its parishioners. On September 1, 1922, died Albert Louis Miller, for a quarter of a century a faithful member of the choir, prominent as a leader in various societies for boys and men, and for many years

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<sup>1</sup> Brown University conferred the degree of D.D. on Mr. Sturges in June, 1921, in the following terms:

"Philemon Fowler Sturges: humane theologian and genial friend, rector of a church that declines to retreat, who amid the roar of the city streets translates for us the quiet message of Galilee and makes Christ credible to men."

superintendent of the Sunday School. A tablet to his memory has been placed on the west wall of the church. Of him Mr. Gardner wrote in the report of January, 1923, "He was a busy man and almost every hour that could be taken from his business was devoted to the service of Grace Church in one way or another. His memory will long be cherished by hundreds of men and women who have profited by his leadership."

Mrs. John H. Cady died on All Saints' Day, 1922. As the weekly calendar records: "Her long and splendid service as the President of the Grace Church Missionary Society and then of the Woman's Auxiliary, her buoyant devotion and love to all the work and worship of this parish through a long life of loyalty and service remain a living power in the common fellowship of our communion." To her memory also a fitting tablet has been erected on the east wall.

The personnel of the Vestry changed little in this decade. Henry V. A. Joslin, in the fall of 1916, through failing health felt obliged to resign as Secretary of the Corporation and Clerk of the Vestry after eleven years of notably efficient service. He continued as vestryman until his death in 1918, when he was succeeded by Frank Tourtellot Easton, a prominent lawyer in the city. Henry Barrett Huntington was elected Secretary to succeed Mr. Joslin. The resignation of Frank P. Comstock, as Treasurer, and vestryman in May, 1924, resulted in several changes in the conduct of that office. An arrangement was made with the Rhode Island Hospital Trust Company to take over the details of receiving and disbursing the money and of bookkeeping, including a careful annual audit. Mr. Arthur Livingston Kelley, son of the former Junior Warden and himself a vestryman of many years standing, was elected Treasurer. At his request the Vestry readily adopted the business-like practice of having the Treasurer suitably bonded by a reliable company at the expense of the Corporation. In January, 1925, Mr. John Prescott Farnsworth was elected to fill the vacancy in the Vestry. At the next annual meeting of the Vestry, he was placed on the important Committee on Repairs of which Mr. Carr became chairman. Mr. Babcock at that time retired from this committee, after twenty-eight years as one of its most active members. The Vestry passed a resolution of high praise and warm appreciation of the faithful services he had rendered as member and chairman.

On February 10, 1920, the Vestry met at the residence of Mr. Viall, the Junior Warden, at 79 Waterman Street. So far as can



be learned this was the first meeting in a private house since the meeting in 1887 at 10 Brown Street,—the present Bishop's House,—as a house-warming for Dr. Greer. The Vestry thought so well of such a meeting, where all the surroundings were conducive to informal discussion and leisurely consideration of plans and principles, that it has since frequently followed the precedent then established, especially by many memorable meetings at the Rectory. It was at the first of these in May, 1920, that the sale of Pinewood Farm was arranged for. The house had recently been destroyed by fire and the amount received from insurance, from the sale of pine trees, and finally from the land, gave the Church a very satisfactory profit on the original gift and formed a most useful fund of nearly \$10,000, the income of which has been used for the summer outings provided by the Church. Another meeting at the Rectory, which none of the Vestry present is likely to forget, was that of January 15, 1926, at which was signed the testimonial of Philemon Fowler Sturges, Jr., as candidate for holy orders from Grace Church.

In 1926 the Vestry report was written by Dr. Blumer in an especially lively and interesting fashion, though without the authority which the words of Mr. Gardner had come to possess as the result of his experience of at least twenty-five years in the writing of these reports and of his position as Senior Warden.

The attention given to the church edifice at the time of building the parish house was supposed to make changes and extensive repairs unlikely. Unfortunately, however, it was discovered in the spring of 1922 that the ceiling over the nave was loose in several places and that a serious accident might easily take place. The whole ceiling was accordingly covered with acoustic felt, the clerestory walls and windows repaired, and the walls redecorated to conform to the coloring of the new chancel, thus adding to the harmony and dignity of the edifice. These repairs, costing almost \$20,000, were most carefully supervised by Mr. Babcock, who gave up his plans for the summer to be constantly on hand. They, of course, necessitated closing the church through the summer so that the congregation accepted the hospitality of All Saints' Church until the last of October.

Certain memorials besides the window to Deaconess von Brockdorff are of Dr. Sturges's rectorship. Besides the tablets to Albert L. Miller and Mary T. Cady already spoken of, tablets were erected in memory of Stephen Brownell, a member of the Vestry for over forty years, and of Mrs. Stephen O. Metcalf,

prominent both in the community and the Church and President of the Colonial Dames of Rhode Island. Over the stall which he occupied when a tenor soloist in the choir, an inscribed tablet in memory of Frederick Alonzo Harmon, 2<sup>d</sup>, was unveiled in November, 1920.

The greatest acquisition in these years, and one of the most worthy memorials in the Church, though seldom thought of as a memorial by most of the congregation, was the noble chancel organ, made by Casevant Frères of Saint Hyacinthe, Canada, which was dedicated on October 7, 1923. This well-nigh perfect instrument, adding so greatly to the richness of the services and the effectiveness of the music, was given in memory of Arthur L. Kelley, the late Junior Warden, by his widow, Mrs. Octavius T. Howe, and his son, Mr. A. Livingston Kelley, the present Treasurer.

With the approval of the Vestry, Mrs. Robert Gammell gave, in memory of Bishop Greer, a handsome processional cross of heavily carved wood, which was dedicated on All Saints' Day, 1920. This cross was made by Irving and Casson of Boston from designs by J. Howard Adams, an active member of the Corporation, whose early death a few years later was a great loss to the parish he deeply loved. The design was based on an old French processional cross. On one face the figure of Christ Enthroned is in the center and at the ends of the four arms are symbols representing Christmas, Easter, Whitsunday, and Trinity. On the other face, the center bears the seal of the Diocese of Rhode Island and on the arms are the symbols of the four evangelists.

Six heavy silver alms basins were first used in October, 1924, given in memory of Mrs. E. Lillie Studley by her husband, Mr. J. Edward Studley and her children. In the spring of 1925 the present brass candlesticks on the altar were given by Mrs. Virginia Gammell Cross.

Two memorial funds helped the financial situation not a little. At the annual meeting in January, 1922, it was announced that Miss Edith Knight, daughter of Robert Knight, had left to Grace Church a legacy of fifty thousand dollars to be added to the endowment. Walter H. Kimball's bequest of ten thousand dollars as a memorial to his father, Andrew A. Kimball, became available in 1924. The income of this fund is to be used to supplement the annual appropriation for music.



Certain changes in services and meetings date from Mr. Sturges's rectorship. The best hour for Sunday School had for some time been a matter of serious consideration. At the first New Year (1917) Mr. Sturges transferred the main school from after the morning service to 9.30 a. m., with the kindergarten and the primary department at 3 p. m. The next fall, however, the Vestry having agreed to placing the Sunday morning service at 11 o'clock, Sunday School, was put at 10 a. m. Then 9.50 was tried, and before the end of Dr. Sturges's rectorship the main school was at 9.45. In the fall of 1920 the experiment was made of having an eleven o'clock session for the youngest children of the Church School,—as it began to be called,—with provision for older ones who wished to leave the church service before the sermon. Out of that venture our large and well organized eleven o'clock school has developed with its largely increased attendance of children of the families in the morning congregation.

Early in this rectorship, Mr. Matthews, whose wide knowledge and love of old carols is well known, gave an added touch of mediaeval atmosphere to the evening carol service at Christmastide by making it a Candle-Light Service.

Just before Christmas, 1919, the Rector began the friendly custom of bidding his parishioners to come together to sing carols and assist in decorating the church. Following the not very arduous labors, he and Mrs. Sturges invited all to refreshments in the Assembly Room.

Many of the regular attendants at the Sunday evening service find it impracticable to come at all on Sunday mornings. To meet their need Mr. Sturges in the fall of 1917 arranged for a celebration of the Holy Communion on the last Sunday in the month after the usual evening service.

Feeling that there was an opportunity for Grace Church to minister in the summer not only to those who remained in the city, but especially to strangers and visitors, Dr. Sturges in 1921 secured the services of eminent preachers for Sunday evenings in August. The plan met with such considerable success that, although necessarily in abeyance when the church was closed in the summer of 1922, it was revived in August, 1923 and 1924.

After prolonged consideration the conservative Vestry of Grace Church consented, in 1924, to have the services of Grace Church broadcasted by radio. For some time thereafter most of the morning services both on Sunday and week day and the Three

Hours Service on Good Friday were broadcasted, as they are now from time to time, when some special reason exists.

The years of the Great War naturally gave occasion for many special services and patriotic gatherings. Red Cross Services, Union Patriotic Services, and Liberty Loan Sundays were of frequent occurrence.

At the close of the morning service on November 18, 1917, a national flag and a Grace Church "service flag" with forty-seven stars were formally raised. These flags were displayed on the front of the church; each star on the "service flag" represented one of the forty-seven men connected with Grace Church known to be with the armed forces of the country.

In the coal shortage of that winter, as a conservation measure, the pre-Lenten noonday services were discontinued and Grace Church was closed on weekdays from January 20th to February 12th.

On April 7, 1918, the anniversary of the entrance of this country into the War, there were services of Prayer and Intercession all over the country at five o'clock in the afternoon. Three down town churches were selected for the Protestant union services, of which Grace Church was one.

In September, 1918, Mr. Sturges, on every week day except Saturday, held a noonday service of prayer for our country and those in the service of our country and her allies. This service was continued until the regular noonday preaching services began early in November. The service on Sunday evening, September 22d, was a special one in memory of those who had fallen in their country's service, and particularly in remembrance of Frederick Alonzo Harmon, formerly tenor soloist at Grace Church, who, in Battery B, 103d Field Artillery, was killed in action near Beaumont on June 16, 1918. There was also a series of Sunday evening services commemorating our debt to our various allies, with appropriate addresses by President Faunce of Brown University and others.

On the occasion of the Armistice there was on Sunday morning, the 17th of November, a stirring service of Thanksgiving after victory. The services commemorating Armistice Day were in the following years notably well attended. Of the service on Friday, November 11, 1921, Mr. Gardner said in the annual report that "the church was thronged by eager worshippers, three-quarters of whom were members of our own Parish."



Under a more flexible provision of the amended charter the annual meeting of the Corporation was changed in 1920 to conform to the calendar year and to accord with modern custom. For the first time since the meeting of organization in 1829 the annual meeting (1921) was not held on Easter Monday, but on the fourth Monday in January as now. At the annual meeting in January, 1923, the Rector revived a custom of the last years of Mr. Tomkins' rectorship and had a meeting of the Parish with reports from the various organizations. The meeting of 1923 was held in the Church and all adjourned to the Assembly Room afterwards for refreshments.

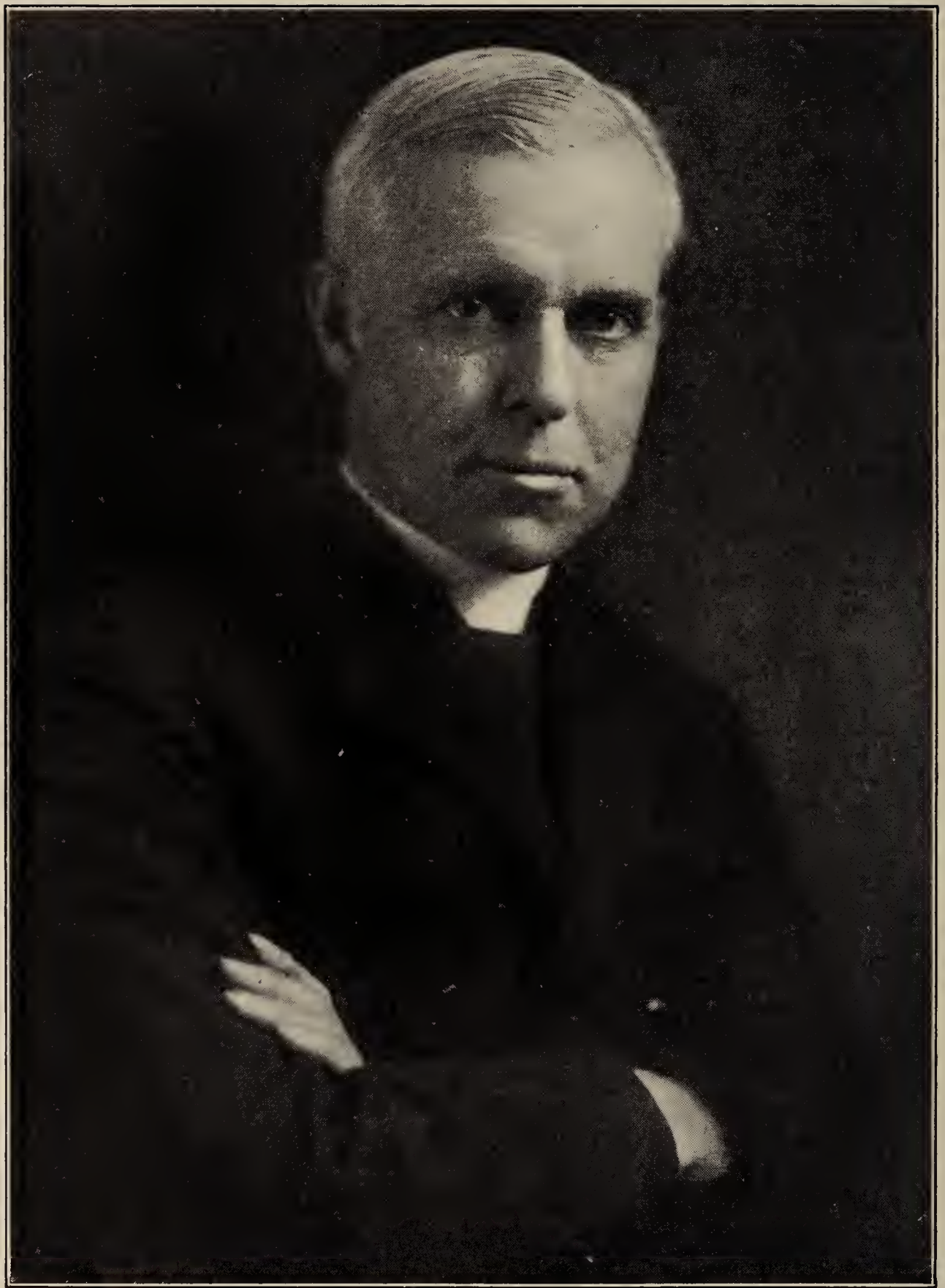
An interesting and important modification and development of parochial work was the organization in the fall of 1920 of the Social Service Committee of the Woman's Auxiliary. This group of active young women of the parish found in social service for the needy and the sick an appealing and very varied field of effort. So effective was their work that the Rector and the Vestry put increasingly large sums of money at their disposal and Dr. Sturges and his successor have relied on them for intelligent attention to a difficult and yet essential branch of the activities of the Church. For some time they met every Thursday morning. In connection with this organization Dr. Sturges in the Lent of 1921, at least, conducted an informal Bible or Discussion Class, which in one form or another was continued for several years and proved very stimulating and helpful to a growing group of the younger women.

The event in this rectorship of largest and most lasting significance was the establishment of the free church system in Grace Church, which even from the rectorship of Bishop Henshaw and the building of the present edifice had manifested very liberal tendencies in that direction. All unconsciously probably, the Corporation had done much to prepare for such a change when, against the advice of a majority of the Vestry, it had done away with all distinction in the rate of taxation on pews belonging to the Corporation and those belonging to private individuals, so that the former brought in nothing by way of rent and the private owners derived not one cent of financial advantage from their ownership. Of course the result of this was that persons leaving Grace Church for any reason found it increasingly hard to sell their pews and were more and more frequently deeding these pews to the Corporation, which gradually acquired title to many pews.

The issue of a free church was brought squarely before the Vestry when, at Convention in 1918, Bishop Perry came out







REV. PHILEMON F. STURGES, D.D.

strongly against private ownership in sittings in the House of God and appointed the Rector of Grace Church on a committee to whom Convention referred this portion of the Bishop's address for consideration.

The passage in the address ran as follows:

"The spirit of democracy to which half the world is giving its life will soon bring the Church to judgment. It will find the spirit of the Church congenial. It will hear the message of the Church pronouncing in no uncertain terms the principles of human liberty and brotherhood. It will find at the same time, in certain parishes, practices which are altogether contrary to the Christian spirit, yet are adhered to for old associations' sake. The institution of rented pews had once a place in the order and economy of parish life. Today, it is no longer defensible. The ownership of pews is intolerable. It is time for the Church to ask whether it can continue to buy and sell places of privilege in God's house, claimed by our Lord as the House of Prayer for all people. I appreciate the legal complications involved, and I offer no recommendation. It would be out of place, since Convention has no authority in a matter which is subject wholly to action by parish corporations. I simply point to the time, now at hand, when the few parishes of the land that still adhere to the traffic in pews will be required by the public conscience to break with the custom, or will find themselves relegated to the past."<sup>1</sup>

At the first convenient opportunity the Rector and the Senior Warden placed the matter before the Vestry for consideration and, if possible, for such action as would bring Grace Church more in accord with the spirit urged by the Bishop and demanded by modern times. No one seems to have expected that more than a short step could be taken and other than a compromise adopted. It soon appeared, however, that there was in the entire Vestry not only a deep and sincere interest in such purpose but a readiness to make a bold attempt to see if the time had not come when Grace Church should not only in practical effect be to a considerable extent free, but in name and fact as well as spirit, become a free Church.

A statement of the desire of the Bishop and the attitude and purpose of the Vestry was drawn up and sent to all the owners and hirers of pews with the request that for the coming year they relinquish all rights of private control while continuing to pay the tax of 20% as assessed at the last annual meeting.

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<sup>1</sup>*Convention Journal*, 1918.



The communication further stated that if the response to this letter was generally favorable the Corporation would be expected to petition the Legislature for membership in the Corporation upon a new basis, inasmuch as the present membership had as its only legal source the owning of pews or hiring of sittings. When a new plan for membership had been legalized it would be in order to ask all owners of pews to deed their pews to the Corporation and to request all occupants of sittings, previously paying a tax, to agree to pay the same amount annually through the pledge system in such installments as best suited their convenience.

As events proved it was most fortunate for the financial stability of Grace Church that this step was taken before the Church was faced by a serious economic situation. The valuation of the pews had been forever fixed in the forties when the purchasing power of the dollar was, judged by the standard of living, far higher than at the end of the century. In 1918 on account of the effects of the Great War a most drastic further lowering in value was even then taking place. To advance the tax from 20% to 40% or even to 30% would seem on the face of things unreasonable and would have borne with undue severity on those who owned or hired the less desirable half of the pews, many of whom were paying all they could afford.

It must be remembered that the support of the parish, aside from the endowment, had come for many years from three sources: first, the 20% tax on pews which in 1917-1918 brought in \$8,823; secondly from money received through the pledge system and the Sunday offerings, part of which was so designated by the givers and a large part assigned by the Rector from pledges designated to be used at his discretion. This source had in 1917-1918 yielded approximately \$5,000. The third and least desirable source was from guarantors of a deficiency fund, sought out logically from those who occupied by far the most desirable pews at a relatively slight advance in tax over their less fortunate neighbors. These guarantors agreed to pay up to \$50 for each pledge to make good any deficiency at the end of the fiscal year. Needless to say these were annually called upon to pay and as regularly exhorted to renew their pledge—a result by no means so regularly attained. With the building of the Parish House and the receipt of the Jane Brown Fund this unsatisfactory source of income had been abandoned, at least for the time being.

When the marked decline in the purchasing power of money set in, the revenue of Grace Church in dollars and cents had to increase

proportionately, or curtailment and hardships were inevitable. The same was true in the case of diocesan and foreign missions. To have attempted to bring about the needed increase from a proportionate increase in all three sources of support would have been well-nigh impossible. It was hard, both psychologically and practically, to bring home to a tax-payer his duty to make in addition a generous pledge for parish support. Naturally he thought that was what his tax was for. To secure a deficiency pledge on top of that and a contribution of appropriate size for missionary work was almost a psychological miracle. It was vastly simpler and more honest, after the free-church system was adopted, to say to a parishioner, in effect, "Your Church needs this amount for her work here and abroad. What part of this are you able and willing to contribute?" Indeed that is just what the earnest and open-minded Christians in Grace Church said to themselves with little prompting. As a result the income from the congregation which was \$15,683 in 1918-19 including taxes on pews, increased to \$41,458 in 1920-21, and in 1926 to \$52,433.

The approval of the Vestry of the plan to make Grace Church a free church was given at a meeting held on March 3, 1919. At the annual meeting on Easter Monday of that year the matter was fully set forth in the report of the Vestry and it was announced that all but a few owners of pews had agreed to deed their pews to the Corporation when the Charter had been changed to provide another basis of membership. A motion was introduced at this meeting authorizing the Wardens to apply to the legislature for a change in the Charter that would make the membership in the Corporation consist of all those then members and such other communicants of Grace Church as might be elected members at any legal meeting of the Corporation. The vote to this effect was passed at a special meeting in October, and the Legislature amended the Charter at its session of 1920. At the annual meeting of Easter Monday, 1920, it was announced that practically all the pews would within a few weeks belong to the Corporation and that the Church would thereafter look to the pledges of its worshippers to provide the major part of its income.

Meanwhile at the General Convention held in Detroit in the fall of 1919 the Church throughout the nation had launched a Nation-Wide Campaign to put the finances of the missionary work on a sounder basis and to increase the revenues for all missionary purposes very materially. It was planned to achieve this result by placing individual responsibility upon each parish for its



share of the work. In a spirit of deep loyalty Grace Church, in spite of its own financial crisis, responded at once to the call of the national Church as brought to it by the Rector, who had attended the Detroit Convention as one of the delegates from Rhode Island. Mr. Rush Sturges was appointed by the Vestry as Chairman of a large parish committee on the Nation Wide Campaign with seven sub-committees for different phases of the work. After a lunch at the Parish House on Sunday, December 7, 1919, a numerous body of canvassers set forth and thoroughly canvassed the parish. The amount of money pledged in this campaign, though less than had been asked for, was far larger than any amount ever pledged before and enabled Grace Church to more than double its former contribution to the diocesan and foreign missions of the Church.

For the canvass of the fall of 1920 there was instituted a group organization of the parish with so-called "majors," "captains," and "lieutenants,"—a form of organization which had worked well elsewhere and which simplified the process of keeping in touch with every member of the parish through the assignment of every family to one of some hundred and forty groups into which the parish was divided. This also enlisted the valuable assistance of the women parishioners in conducting the canvasses held from 1920-1925 and in bringing the Lenten services and other matters of importance personally to the attention of all households in the parish. In the report for the year 1921 it could be stated that the number of pledges was more by one hundred and sixteen than ever before and that there had been a material increase in the amount pledged.

To supplement the work of the group organization and to act from month to month in directing and supervising the affairs of the parish Dr. Sturges, in 1922, organized the Parish Council, consisting of the officers and staff of the Church, a representative of each of the organizations, and some members at large. This Council met every month and did effective work for several years.

In spite of all these efforts Grace Church, like many others, was not meeting the quota assigned to it for the work of the Church at large. Moreover, as the result of repairing the ceiling and redecorating the church in 1922, a considerable deficit had been carried over from year to year. By 1924 this amounted to some \$30,000 and caused the Vestry considerable concern. At Easter, a very special effort was made to wipe out at least a major part of the debt. The offering of over \$10,000, though of unprecedented

size, did not achieve the purpose. Another attempt the next Easter brought in less than \$6,000 and left a debt of upwards of \$15,000. Under these rather discouraging conditions the Junior Warden was requested to devise some appropriate method of dealing with the situation. Acting under his advice, the Vestry appointed a General Committee on Finance to direct the campaigns for funds and pledges. This committee was made up as follows: Wm. A. Viall, Chairman; A. Livingston Kelley, Lauriston H. Hazard, Wm. S. Innis, Wm. B. MacColl, Edward C. Mayo, and Barnes Newberry. To this committee, instead of to the Rector, the annual pledges were made and on its members fell the responsibility of bringing the matter of pledging, as well as of increasing pledges previously made, in persuasive fashion to the more well-to-do members of the congregation. By their efforts the large debt was extinguished before Mr. Lawrence assumed the rectorship in November, 1926, and the pledges for 1926 reached \$46,700, the largest total that had ever been achieved. Under the stimulating direction of this new committee the canvass of the fall of 1925 was especially vigorous. No small part of the zeal of the canvassers was the result of the service for all the parish organizations on the Sunday evening preceding December 6th, the Sunday set for the canvass, and the inspiring sermon then preached by the Rev. Henry K. Sherrill of Trinity Church, Boston.

Early in April there came the disturbing news that, owing to the failing health of Dean Rousmaniere of St. Paul's Cathedral in Boston, Bishop Lawrence was looking to Dr. Sturges to take the position of Vicar, with the succession to the Deanship.<sup>1</sup>

The Vestry met through April to deliberate with Dr. Sturges on the call; but it was soon evident, as in so many previous cases, that the invitation to what would be generally regarded as the larger work was one to which duty compelled a hearing. With the greatest reluctance on both sides, Dr. Sturges sent his resignation to the Clerk of the Vestry on April 25, 1926,—a resignation which was formally accepted September 15th, when Mr. Lawrence was technically elected his successor, to take effect on October 1st, thus rounding out a rectorship of exactly ten years. In the course of this letter, Dr. Sturges spoke of "the deep personal sorrow entailed" by the decision and the "inward persuasion that the summons which takes me away from a position whose opportunities

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<sup>1</sup>As Dean Rousmaniere died on September 26th, the day Dr. Sturges preached his farewell sermon at Grace Church, Dr. Sturges entered on his work at the Cathedral as Dean rather than Vicar.



I cherish and from friends whom I love is a call I am bound to heed." In a letter sent the next day to all his parishioners he wrote:

MY DEAR FRIENDS:

After earnest consideration I have decided to accept the election of the Chapter of the Cathedral Church of St. Paul in Boston to become Vicar of the Cathedral.

You will surely understand that it has been hard for me to consider severing a relationship that is dear to me and runs deep. You can see that it is not a light matter to leave Grace Church with all that Grace Church has come to mean to me and all the high opportunities for leadership it offers. And I do want you to know that my decision to go elsewhere costs me very great sorrow.

It is only because I know in my heart that the summons which has come is a summons to a harder work, and because I am inwardly persuaded that it is God's call, that I can bring myself to leave friends and established relationships and go out to try further and try anew for the Master and His Church.

My gratitude to God will continue all my life for the unfailing loyalty and support which my Vestry and Congregation have freely given me all these years, for the large patience which my people have exercised towards my failings and my failures, and for the friendships given to me and mine that have made these years with you full of enduring happiness.

Faithfully your friend,

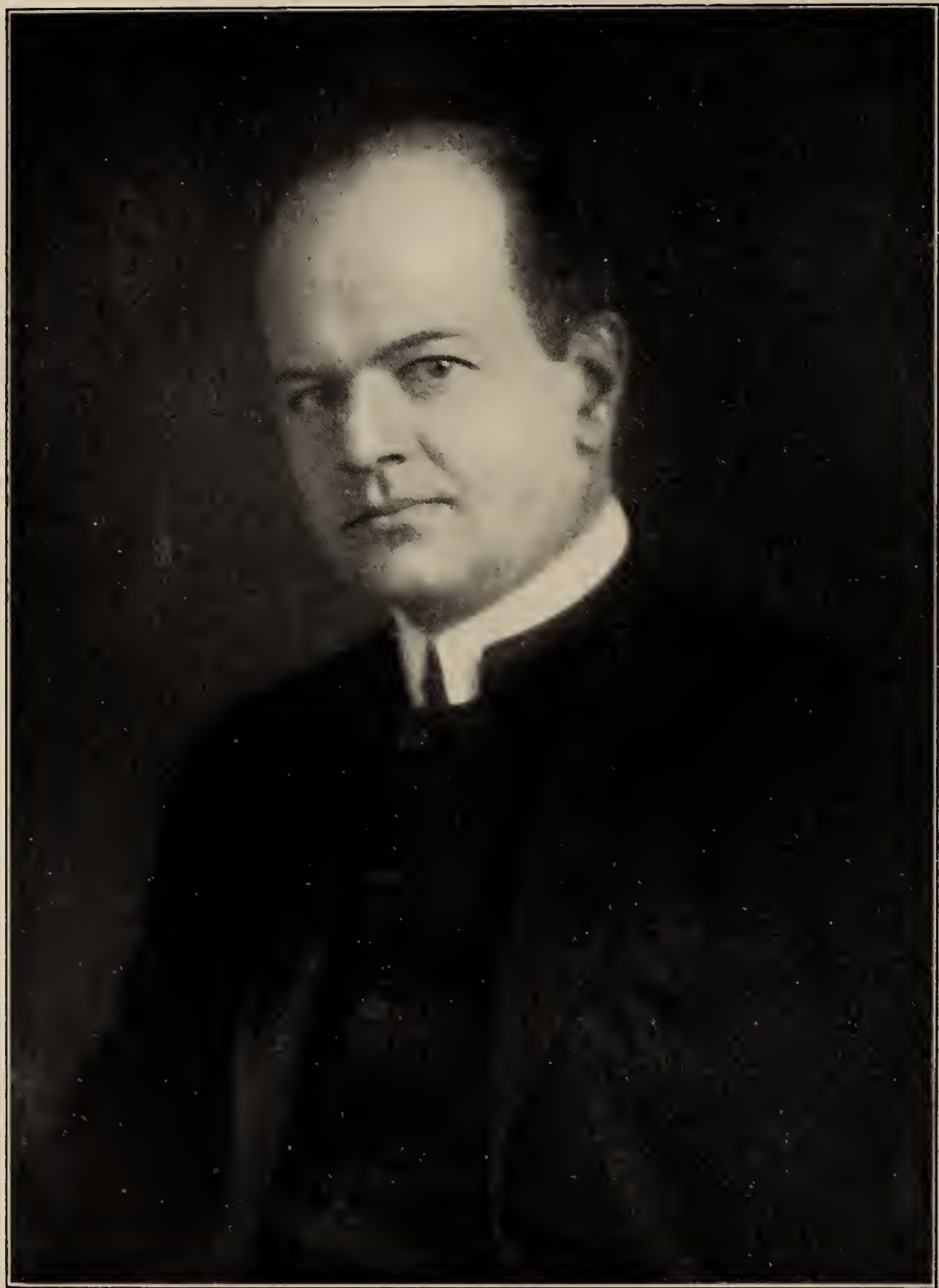
PHILEMON F. STURGES.

It is doubtful if Grace Church ever had a Rector more truly beloved or whose personal influence for good was more intense. In the report for 1920 Mr. Gardner had said, "The Rector preaches to us not what we wish but what we need to hear. Never has the pulpit of this great parish been better filled or its Rector done better work. He has sized up our parish situation and our parish problems and is dealing with them wisely." And again in January, 1925, the report reads:

"In the long line of strong men who have occupied the pulpit of Grace Church during the last half century there is no one who has won more fully the love, the respect, and the confidence of our people than has our present Rector. He has preached to us the simple word of God and to lose him would be a catastrophe none of us is willing to face."







REV. WM. APPLETON LAWRENCE, D.D.

As Dr. Sturges was not to leave until the fall, the Vestry had the benefit of his advice in accomplishing his desire and theirs that the new rector be chosen immediately so that there be no vacancy. Attention was directed almost at once to the Rev. William Appleton Lawrence, son of the distinguished Bishop of Massachusetts, who had himself declined to be considered for the rectorship of Grace Church at the time of Dr. Greer's resignation. Mr. Lawrence was Rector of St. Stephen's Church in Lynn, Massachusetts, a very important church of over two thousand communicants, strategically placed in a busy manufacturing city. Here, with large congregations, in which young people were conspicuously numerous, Mr. Lawrence was doing a notably vigorous and effective work.

A committee of the Vestry consisting of Messrs. Viall, Kelley, and Huntington was appointed to go to Lynn to hear Mr. Lawrence. The Vestry was so well satisfied with the appreciative report of this committee that at least five other vestrymen took an early opportunity to hear Mr. Lawrence, either in Boston or Lynn.

On June 18, 1926, the Vestry voted unanimously to call the Rev. Appleton Lawrence, subject to the consent of the Bishop, which was at once secured. Mr. Lawrence, having visited Grace Church, signified his willingness to accept the call, provided it was not necessary for him to come to Providence until early in 1927. Certain heavy responsibilities in Lynn, he felt, must be discharged before he could be free to leave.

The Vestry, assuring Mr. Lawrence that he was the man wanted, urged him at the same time to shorten the time of waiting as much as possible. Mr. Lawrence with characteristic energy so met the situation in Lynn that he was formally instituted as Rector of Grace Church by Bishop Perry on Sunday morning, November 28, 1926.

During the interval from Dr. Sturges's leaving to the arrival of Mr. Lawrence, Mr. Carmichael was minister-in-charge. The Rev. Roland Cotton Smith, D.D., formerly Rector of St. John's Church in Washington, and Professor Norman B. Nash of the Theological School in Cambridge were the preachers at the Sunday morning services.

The first months of Mr. Lawrence's rectorship were saddened by the retirement of Rathbone Gardner, whose impaired health convinced him that, after a quarter of a century of unremitting devotion to the affairs of Grace Church, the time had come for



other hands to take the helm. In spite of urging, he declined to continue in any honorary capacity and even insisted on resigning as Vestryman.

As early as March, 1926, Mr. Gardner had turned over the leadership to William A. Viall, who as Junior Warden for over a decade and latterly as Chairman of the General Committee on Finance had gained a thorough knowledge of the affairs of the parish and become experienced in dealing with its problems.

At the annual meeting in January, when Mr. Gardner's decision not to accept further office was made known, the Corporation passed the following resolution of well deserved tribute:—

“Resolved that, inasmuch as Rathbone Gardner for many years Senior Warden of Grace Church has stated that he is unable to accept re-election, the Corporation deems it a privilege to place on the records of the Parish an expression of its appreciation of his long and faithful service and its regret that his health makes it seem unwise for him longer to continue in office.

“Rathbone Gardner was chosen Vestryman in 1887 and Director of Ushers in 1897. He has written twenty-five annual reports of Vestry to Corporation and has been for twenty-five years an officer of the Corporation, from 1902-1905 as Secretary and since 1905 its presiding officer, as Senior Warden. Through all these years Mr. Gardner has performed the multitudinous duties of these offices with rare devotion, tact, and earnestness. He has given so generously of his time and large abilities to the service of Grace Church that his counsel has for years shaped the policies and determined the action of the Church which has been so near his heart.

“This Corporation hereby records its deep sense of his devotion and its thankfulness that it has been permitted to have him as the beloved leader of the Corporation through nearly a quarter of a century.”

At the same time that Mr. Gardner completed forty years on the Vestry, the Corporation took note that Mr. Babcock had been in office for thirty years and Mr. Campbell for half a century.

The most striking official changes in the years of Mr. Lawrence's rectorship before the end of the first hundred years were in the personnel of the Vestry and the adoption at the annual meeting of 1929 of a new plan for its election. Before Mr. Lawrence had been at Grace Church two months Mr. Wm. S. Innis had been elected to take Mr. Gardner's place on the Vestry and Mr. Wm. A.

Viall<sup>1</sup> had been advanced from Junior Warden to Senior Warden, having performed many of the duties of that office for the greater part of the preceding year. At this time Mr. Lauriston H. Hazard, the son of a former vestryman and himself on the Vestry for over fifteen years, was elected Junior Warden. As the year 1927 advanced two more vacancies were caused by the resignation of Dr. G. Alder Blumer and the sudden death of Mr. Frank T. Easton, the Chancellor of the Diocese. These vacancies were filled by the election in November of Mr. William Kenyon, and Mr. William W. Moss, a law partner of Mr. Gardner's. In 1928 the fourth change in two years resulted from the death of Mr. Frederick D. Carr, the Treasurer of the Diocese, whose place was taken by Mr. Edmund C. Mayo.

At the time of his death, Mr. Easton was working with much concern and interest on a plan which would prevent the possibility of a sudden change in the direction of the property of Grace Church, worth well over a million dollars, and of its great work, through the hastily considered action or misdirected zeal of a few persons who might happen to control one annual meeting. His purpose was to substitute for a Vestry elected for one year only, and hence liable to sudden voting out of office, a Vestry only a minority of which could be retired each year since the vestrymen would be elected in three groups and those in each group would hold office for three years. This plan commended itself to the Corporation after Mr. Easton's death and was authorized by the Legislature at its session of 1929. The Corporation took advantage of this opportunity also to remove the old fashioned restriction whereby women on the Corporation were ineligible to serve on the Vestry.

In the spring of 1927 the Vestry authorized the Rector to add a trained stenographer to the staff, which resulted in the appointment of Miss Mary I. MacLeod, who began her work as Rector's Secretary on May 1, 1927, Miss Tucker becoming Parish Secretary.

In the fall of 1926, a Boys' Club was started. Under the effective leadership of Mrs. Fred B. Barrows this grew with such promising rapidity that by January, 1928, it had enrolled over two hundred members, some hundred of whom were members of the Church School. Mr. Lawrence and the Vestry felt that this opportunity for constructive work demanded the special attention of a member of the staff and steps were taken to secure

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<sup>1</sup>Mr. Viall became the seventh Senior Warden and had been the eighth Junior Warden. His service as Senior Warden began with the fourteenth Rectorship.



a suitable man to put in charge. This led to the appointment in May, 1928, of Mr. Ardoin Casgrain. He was succeeded on April 1, 1929, by Mr. John Drysdale.

Between 1926 and 1929 there were few changes in the church edifice. In the summer of 1927 it was found that the stonework of the steeple was in dangerous condition, with the cross and pieces of stone so loosened by the weather that they might fall to the street. This necessitated repointing the steeple inside and out at a cost of over \$5,000, again placing the Church in debt. Through the generous interest of friends and societies three lanterns were placed over the main doors on Westminster and Mathewson Streets at this time.

The services of the Church went on much as before. In the latter part of Advent, 1927, Mr. Lawrence and Mr. Matthews arranged a noon period for rest and quiet in the midst of Christmas shopping. At twelve o'clock the chimes rang out for ten minutes, after which there was a twenty-minute period of quiet music from organ and violin.

At Easter, 1927, the singing of carols at the 8.30 a. m. service of Holy Communion was by the Church School Choir, composed of some twenty or more girls of the Church School, dressed in vestments of blue made for them by Trinity Circle of Kings Daughters. As a result of the generous interest of Mr. Thomas E. Marsden in this auxiliary choir a place was prepared for it in the old choir-loft at the rear of the church, and since Christmas, 1927, the Junior Choir has regularly formed part of the procession on Sunday morning.

At the principal service on Easter, 1927, there was an overflow congregation holding service in the Assembly Room downstairs. For their benefit Mr. Lawrence repeated his sermon, after which many came into the church and filled some of the seats left vacant by those who had gone out before the Communion. This arrangement was so much appreciated that it has been the practice since.

At an inspiring service on the morning of Whitsunday, May 27, 1928, Mr. John Ingram Byron, a candidate for Holy Orders from Grace Church, was ordained deacon by Bishop Perry. The Rev. G. E. Tobin of Westerly was his Presenter and Mr. Lawrence delivered the sermon and charge to the Candidate.

During these years a familiar and welcome figure in the pulpit of Grace Church was that of the venerable Bishop Lawrence, who was also regularly among the Lenten preachers. His gracious

personality, his words of fatherly counsel and ripe wisdom, his sharing with Grace Church of his rich memories of the past and his confident hopes for the future had, as it were, the character of a serene and loving benediction from the past generation on the youthful activity of today.

One of Mr. Lawrence's chief concerns from the beginning of his rectorship has been that of religious education, in its broadest meaning, from early life to the latest years. To this end he has instituted many aids and instruments both direct and indirect.

A Junior Vestry was formed among the members of the Church School; Morning Prayer at certain seasons was interrupted for a few minutes to give space for a simple and direct sermon to the children before they went downstairs to their classes; an experienced teacher has been given the responsibility of stimulating Christian nurture in the pre-school years; and varied opportunities for intellectual and spiritual development are offered to those of adult years. Chief among these latter are the Parish Library, with a large number of worth-while books most conveniently available, and the Book Club, which recommends at frequent intervals books selected with particular thought and skill to meet the needs of the modern city congregation. To further the same end the Parish Helper was revived early in 1927. Its five or six issues each year inform all parishioners of the more important matters of concern to the Parish and the Church at large while the Sunday leaflet, now mailed to all families, keeps the weekly program and the current events in Grace Church constantly before the congregation. Of somewhat similar import are the weekly luncheons in Lent, giving to some of the men of the parish a pleasant chance to join in discussion and more informal conversation with the visiting preacher at the noon-day services.

The most noticeable and perhaps the most beautifully devised of these new educational resources is the Children's Corner, near the Chapel steps, set apart at Christmas, 1926, by the exhibition of an appropriate crèche and other instructive and ornamental devices. This Corner perpetuates the memory of Hope Newberry, in whose memory the necessary furnishings were given.

Several other important gifts have already marked Dr. Lawrence's<sup>1</sup> rectorship, some of which call for special mention. Mr.

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<sup>1</sup>The honorary degree of D. D. was conferred on Mr. Lawrence by Lawrence College, Appleton, Wisconsin, on April 23, 1929, in the following terms:

"WILLIAM APPLETON LAWRENCE, grandson of the founder of the college: Your name, which unites so happily the names of town and college, is one which we are glad to honor; but it is in your own right, because of the distinction you have won as a preacher of the word of God, a minister to the spiritual needs of your people, and a religious administrator of unusual power, that, by virtue of the authority vested in me by the board of trustees of Lawrence College, I now confer upon you the degree of doctor of divinity, *honoris causa*, and admit you to all of its rights and privileges."



and Mrs. Wm. A. Viall presented a handsome bronze and marble tablet as a memorial of all those connected with Grace Church who gave their services to the country in the World War. This, designed by Gorham, with ninety-seven names on it, was unveiled on Armistice Day, Sunday, November 11, 1928. Dean Sturges preached the special sermon for the occasion.

A new Tower Clock, with a beautiful set of Westminster Chimes to strike the quarter hours, as a memorial to Russell Eyre Sisson, was given by his family and dedicated on Easter Eve, 1929.

The renewed Triptych was in place early in 1929, designed by Ernest Pellegrini and representing the Ascension. On the left panel are St. Thaddeus, St. Bartholomew, St. Matthew, and St. James the Less. The great center panel represents Christ standing on the world in an attitude of blessing, holding in His left hand the New Testament. St. Peter is on Our Lord's right, and St. John standing on the left, with St. James kneeling. On the right are St. Andrew, St. Simon, St. Philip and St. Thomas. In the center panel two angels hold a scroll with the inscription, "Ye men of Galilee, why stand ye here gazing up into heaven."

Mr. Standish Howland gave candlesticks for the side altar in memory of Dr. Rousmaniere; an acousticon was installed in certain pews early in 1927 for the benefit of deaf persons, through the generosity of a parishioner; Miss Helen G. Chase gave a beautiful crèche which was placed outside the church at Christmas, 1928, and attracted much attention; and a marble and brass tablet in memory of Dr. Greer was erected on the wall of the Baptistry in time to be dedicated at the centennial celebration. Mr. Thomas E. Marsden gave the Junior Choir for Christmas, 1927, a processional cross beautifully carved, with a passion-flower starting at the base and growing up to flower at the top, and having on the left arm the Tudor Rose symbolizing the Resurrection and on the right arm the Easter Lily symbolizing faith in immortality.

Mr. Lawrence, with his practical faith in democracy and his desire to give to all an opportunity to share in beautifying and preserving the church, instituted two means to such ends in the Thanksgiving and Memorial Fund and in the significant custom of having potted lilies given as memorials as an important feature of the Easter decorations. In 1927, the first year, there were ninety-eight such memorial lilies. The Thanksgiving and Memorial Fund, established early in 1928 with the full approval of the Vestry, gives to everyone the opportunity to have his commemorative gift, however small, formally recorded as a permanent part of

an ever-growing fund. Already this fund has demonstrated its usefulness both to donors and to the Church.

As early as the annual meeting of 1928 plans had been formed for a fitting celebration in May, 1929, of the hundredth anniversary of Grace Church. The Senior Warden was then authorized to appoint a committee, consisting of five members of the Vestry and five other members of the Corporation, to take the matter in charge. This committee determined on a celebration extending from Friday, May 17th, the exact anniversary of the first service, through Sunday, the 19th, and divided its responsibilities as follows:—Chairman, William A. Viall; Vice-Chairman, Lauriston H. Hazard; Program Committee, John P. Farnsworth, Richard B. Watrous; Finance Committee, A. Livingston Kelley, Edmund C. Mayo; Memorial Committee, G. Maurice Congdon, Roger Gilman; Historical Committee, Henry B. Huntington, John H. Cady.

The following program was arranged in ample time to secure the presence of all the living ex-rectors as well as of Bishop Perry, Bishop Babcock, and Dr. Faunce.

Friday, May 17th, Diocesan Service of Holy Communion, with formal procession of the Clergy and sermon by Bishop Perry. Luncheon for the visiting clergy and invited guests. In the evening at 8.30 a musical festival of thanksgiving and praise.

Saturday, Church School Field Day at Centennial Farm with Service of Dedication at 3.30. Saturday evening at 8.15 in Infantry Hall, Parish Reception, with greetings and reminiscences from the three living former rectors, Dr. Tomkins, Dr. Crowder, and Dean Sturges.

Sunday at 9.00 celebration of Holy Communion, particularly for all who had been confirmed in Grace Church. Church School Service at 10.00. Anniversary Service at 11.00, with sermon by Dean Sturges, followed by Holy Communion. Community Service at 7.30 p.m., with addresses by President Faunce and Dr. Bradford of the Central Congregational Church.

The committee on the memorial, after prolonged deliberation, decided to take the opportunity to carry out a cherished plan of Dr. Lawrence's and to fill a real need in the equipment of the parish for its summer work especially, by the purchase of a suitable site for a camp and for outings in summer for members of the congregation particularly the choir and the young people's societies.

After careful examination of several possibilities the committee chose an old farm in the town of Gloucester near the village of



Chepachet, about half-way between the through routes to Putnam and Danielson, just off the Chopmist Hill road, which the Church purchased at a cost of \$11,500. Centennial Farm, as it has been named, consists of one hundred acres, with a pond some twenty acres in extent, a farm house and other buildings, a good field for sports, and pleasant woods leading up from the pond. Its attractiveness and desirable possibilities as well as its promise of large usefulness were demonstrated throughout the summer of 1929. With a few improvements it bids fair to fill well the needs of the parish and to furnish the means of refreshing outings for young and old in the parish from spring to fall and even perhaps in some of the winter months.

The celebration went off smoothly and well, in a fashion worthy of the dignity of the anniversary. The weather was propitious and the spirit of loyalty and interest widely manifest. A large number of the clergy of the Diocese were present at the opening service and the luncheon that followed. Bishop Perry, who had just preached a gracious and impressive sermon, took an appropriately different tone at the luncheon, over which he presided in genial and happy manner. Dr. Holyoke of Calvary Baptist Church, a veteran among Providence pastors, and Bishop Samuel G. Babcock of Massachusetts, whose assistantship at Grace Church in 1889 gave him claim to a longer acquaintance with Grace Church than perhaps any other clergyman present, were the chief speakers. After them the Senior Warden and Dr. Tomkins made informal remarks in response to the Bishop's bidding.

In the evening the beautiful choral evensong of praise and thanksgiving was made memorable by the presence of the choir of over forty voices from St. Paul's Cathedral, Boston, brought here through the thoughtfulness of Dean Sturges, who from the early years of his own rectorship had looked with interest and hope to this centennial celebration and who threw himself heartily into its spirit and purpose.

On Saturday the Church School and Parish outing at Centennial Farm at Cherry Valley went off well, with the appropriate dedicatory exercises at half past three in the afternoon.

A goodly number of the parishioners attended the reception to the former rectors in Infantry Hall and listened with becoming patience to an historical address by the present writer and with close and warm-hearted interest to a series of delightfully varied speeches from Dr. Tomkins, Dr. Crowder, and Dean Sturges. Stimulated by the contagious informality of Dr. Lawrence who

presided, each of the speakers filled his brief address to the full with his own characteristic personality and made his peculiar contribution to the prevailing spirit of friendship and rejoicing. As the parishioners listened with pride and approbation to these four leaders of the past and present they did not wonder at the splendid accomplishment of Grace Church in the years that had passed so rapidly since Dr. Tomkins' coming thirty-five years back.

The services on Whitsunday, May 19th, were impressive and well attended. The early celebration was a special Anniversary Communion at which all who had been confirmed at Grace Church were particularly invited to be present. At ten o'clock there were anniversary exercises for the Church School. At the great Parish Service at eleven o'clock Dean Sturges was the preacher. After the Second Lesson the candlesticks for the Altar of the Chapel, given in memory of Dean Rousmaniere, were dedicated. In his centennial sermon Dean Sturges emphasized the changes in life and in religious thought in the century past and expressed thankfulness that in Grace Church "there has been maintained a holy place at the heart of a city's life where, fearless and unafraid, men, who have had to see that our little systems have their day, who have seen before their eyes the light of these systems broken, have kept clear and true the faith that 'Thou O God, art more than they.' "

At the Community Service on Sunday evening, Dr. Faunce brought greetings from the University and Dr. Arthur H. Bradford of the Central Congregational Church the congratulations and good will of the other churches of Providence.

After this service the centennial celebration was fittingly brought to a close, as it had been begun three days before, by the service of Holy Communion.

The *Providence Journal* took note of the Centennial in an appreciative editorial which closed with the following gracious expression of interest and good will:

"Grace Church has had not only a long but a remarkable history. Its clergymen have included an extended list of distinguished preachers, deans, and bishops. Its music has been intelligently stressed, to the profit and pleasure of all concerned. It stands today a gracious symbol in a crowded town. May its second century, just beginning, be a period of even larger prosperity and utility than its first century has been, and the year 2029 find it adapted to the new occasions and new duties of that faraway day,



but yet true to its old ideals of service and to the essentials of the noble faith once delivered to the saints."

The following figures from the report of the Diocesan Convention of 1929 are worthy of record at this place as marking the hundredth milestone, as it were, in the Church's history:—

Baptisms 70, Confirmations 48, Families 706, Communicants 1303, Church Members 1686, Church School 328; Pledges \$51,000, Plate Collections \$7,718.65, Total Parish Income \$75,599.38, Paid for Current Expenses \$46,243.68, Diocesan and General Expenses \$18,885.04.

In passing on the sacred heritage to the generation that must shape the history of the century to come we can not do better than quote the challenge delivered fifty years ago by that saintly soldier of Christ, Thomas March Clark, as he closed the historical address at the Jubilee Celebration. May we do our part that the descendants and successors of those whose labors for Grace Church are here recorded may in 2029 respond to this challenge as honorably as have the men and women of the century past.

"As we now pass on to enter upon a new half-century, the question naturally suggests itself, what is to be the destiny of this Church in the days to come? In 1929, will the walls be still standing in the same old spot, and will the incense of prayer and praise continue to ascend from this consecrated place? It may be that the pressure of trade and the removal of the people to other regions of the city, will cause the transfer of Grace Church to some distant locality, and so the building in which we worship today pass away out of sight forever. But, however this may be, we doubt not that the Church will live and go on to prosper. The worship will continue to be the same, the doctrine preached the same, the spirit of zeal and holiness, we trust, will be greatly increased. Those will rise up to take our places, who, we hope, will be far in advance of us, and do a better work than any of us have done. Our children will have grown old, and we shall sleep with our fathers, when the *Centennial* is kept; but the Church will never die—its foundation standeth sure."



THE NEW CHANCEL, 1918





AN INVENTORY  
OF  
MEMORIALS *and* GIFTS  
WITH  
Biographical Notes

*Compiled by*  
JOHN HUTCHINS CADY





## MEMORIALS AND GIFTS

### CHANCEL WINDOW (1882, 1912)

"To the Glory of God and in Memory of JOHN A. CLARK, D.D., Rector of this Church from July, 1832 to May, 1835.

"To the Glory of God and in Memory of ALEXANDER H. VINTON, D.D., Rector of this Church from April, 1836 to January, 1842.

"To the Glory of God and in Memory of JOHN PRENTISS KEWLEY HENSHAW, D.D., Bishop of Rhode (*sic*) from August 11, 1843 to July 20, 1852, and Rector of this Church from August, 1843 to July, 1852."

When the present chancel was erected in 1912 the memorial window from the former chancel was incorporated into its design with the addition of a new figure group, new tracery, and new stained glass in geometric patterns.

JOHN ALONZO CLARK, the second rector of Grace Church, was born in Pittsfield, Massachusetts, May 6, 1801, the son of John and Chloe (Atwater) Clark. At the age of fifteen, while residing at Manlius, N. Y., he became interested in the subject of his personal religion, was confirmed by Bishop Hobart and began studies preparatory to entering the Christian ministry. After pursuing his studies under the direction of his two brothers, he entered the Junior Class of Union College in 1821 and graduated in 1823. Having studied theology at Geneva, N. Y. and at the General Theological Seminary in New York, he was admitted to Deacon's Orders by Bishop Hobart on April 12, 1826, and at once engaged in missionary work in Wayne County, N. Y.

He was married in October, 1826, to Sarah Buell of Fairfield, Herkimer County, N. Y. In 1829 he became Assistant Rector of Christ Church, New York, from which he was called to Grace Church in 1832. Here, "in addition to his public labours on the Lord's day and his weekly lectures, he established meetings at private houses, gathering in the neighbours and preaching to them the truth as it is in Jesus. These latter services were attended with a great outpouring of the Spirit, and it was remarked that wherever those meetings were held, salvation came to that house."

He resigned in May, 1835, to go to St. Andrew's Church in Philadelphia. Kenyon College honored him with the degree of D.D. in 1840. His health, which had never been robust, was failing so rapidly that he was forced to resign his Rectorship in the spring of 1843, to be succeeded by Rev. Thomas March Clark. He died on November 27, 1843. Bishop Clark years afterward wrote of him: "The intense enthusiasm of the minister communicated itself to the people of his charge and was felt as a living power throughout the whole community."

Dr. Clark was the author of several religious books of large importance in the evangelical movement of the time. One, "Gathered Fragments," went through at least five editions. Another, "Glimpses of the Old World," having had a large circulation in this country, was re-published in London in 1847.

ALEXANDER HAMILTON VINTON, the third rector of Grace Church, was born in Providence, May 2, 1807, the son of David and Mary (Atwell) Vinton. After studying at Brown University for some years he left to enter the Yale Medical School, where he graduated in 1828. While practising medicine in Pomfret, Connecticut, he was converted from his previous agnosticism and went to the General Theological Seminary with the intention of becoming a medical missionary.



He was ordained deacon in New York in July, 1835, and worked for some months at Grace Church, New York, and at St. Paul's, Portland, Maine. He then accepted the charge of Grace Church in the spring of 1836 while still only in Deacon's Orders. On October 15, 1835, he married Eleanor Stockbridge Thompson of Providence.

In 1842 he became Rector of St. Paul's, Boston. Of that rectorship of sixteen years Phillips Brooks, who called Dr. Vinton "our great presbyter," spoke in 1881 as "the strongest and most effective ministry our church has ever had in Boston." In 1858 he became the first Rector of the Church of the Holy Trinity, Philadelphia, and in 1861 he removed to New York to St. Mark's Church. In 1869 he returned to Boston as the second rector of Emmanuel Church, which included many of his former parishioners. At the age of seventy, in 1877, he resigned this rectorship and retired to the beloved summer home which he had maintained at Pomfret, Connecticut, engaging frequently, however, in preaching and lecturing. After preaching at the consecration of a new church for his old parish in Philadelphia, he was taken ill and died two days later, on April 26, 1881. He was buried in Swan Point Cemetery in Providence.

Bishop Clark said of him: "He was in all points a man of massive proportions, great in the pulpit, great in public debate, great in his private talk." "As a preacher he united in the most harmonious manner the elements of thoughtfulness, rigid reasoning, rich and varied illustrations, tenderness of feeling, and unsparing faithfulness. I remember with much distinctness sermons that I heard him preach more than half a century ago; they were of the kind that are not merely painted on the memory, but *burned in*, so that they became indelible."

JOHN PRENTISS KEWLEY HENSHAW, the fourth rector of Grace Church, was born in Middletown, Connecticut, June 13, 1792, the son of Daniel and Sally (Prentiss) Henshaw.

When he was nine years old the family moved to Middlebury, Vermont. He entered Middlebury College at the early age of twelve, graduating four years later with the degree of B.A. He then went to Harvard as a graduate student, but soon gave up his intention to study law in order to study for the ministry under Bishop Griswold. He was ordained deacon by Bishop Griswold on June 13, 1813,—his twenty-first birthday. He was called to take charge of St. Ann's Church, Brooklyn, N. Y., and there was ordained priest by Bishop Hobart on his twenty-fourth birthday, June 13, 1816,—that being the earliest age allowed by canon. In July, 1814, he married Miss Mary Gorham of Bristol.

In 1817, he was called from his rectorship at St. Ann's, Brooklyn, to St. Peter's Church, Baltimore. He was elected Bishop of Rhode Island on April 6, 1843. Mrs. Eames, who was present at the Special Convention, reports the vote as clergy, 17-2; laity, 16-2. As bishop he was firm and kindly, of a strong practical common sense and unceasing energy. "Whenever he heard of a place in his diocese where the church was unknown there he would go with some of his clergy and hold a service. Many a Sunday after his day's work was done in his parish, he would ride miles to perform a missionary service, preaching with as much earnestness and vigor as though the day was just beginning instead of ending." Bishop Henshaw was greatly interested also in missionary work abroad. He was a member of that notable committee which put forth the statement that every member of the Protestant Episcopal Church was thereby a member of its missionary society, that is, that the *whole Church* was the Missionary Society. At the very outset of his episcopate he set about establishing missions in the rural districts of Rhode Island.

When illness compelled his old friend, the Bishop of Maryland, to give up his work for a time he asked Bishop Henshaw to make certain visitations for him in Maryland. Hardly had Bishop Henshaw started on this work when he was taken suddenly ill and died in Frederick County, Maryland, on July 20, 1852. On Sunday, July 25th, his body lay in Grace Church, the regular services being omitted. He was buried on July 26th in Grace Church Cemetery, where a monument was erected by the diocese, with inscriptions prepared by Mrs. Jane Anthony Eames.

**ALTAR AND TRIPTYCH (1912, 1929)**

"This Altar and Triptych are given to the Glory of God and in loving memory of ELIZA HARRIS HOPPIN, 1821-1891, by her children William Anthony Hoppin, Mary Hoppin Howland, Katharine Hoppin Richmond and Eliza Anthony Hoppin Gammell."

The altar is of Tavanella and Hauteville marble. The original triptych consisted of painted panels of Christ and the Apostles. These were removed in 1929 and were replaced by carved oak panels, the work of Ernest Pellegrini of Boston. They show Christ standing on the world in an attitude of blessing with the Apostles grouped around Him, and with two angels holding a scroll with the inscription, "Ye men of Galilee, Why stand ye here looking up into heaven?"<sup>1</sup>

ELIZA HARRIS HOPPIN was a member of Grace Church Parish from the time of her marriage in 1843 to the time of her death in 1891. She was born in Coventry, Rhode Island, on April 1, 1821. Her father William Anthony was a Quaker, a man highly respected in his world, who was "read out of Meeting" when he married Mary Kinnicutt Greene, who was not of the Society of Friends. Eliza's sisters had died leaving her the only daughter, petted and tenderly cherished by her parents and by her two older brothers. She married Francis Edwin Hoppin, the love of her life, while he was a struggling lawyer with nothing but Courage, Faith and Hope as his capital. She bore him eight children of whom three sons died in early childhood, and a fourth son died during her husband's illness. Her husband made his way in his profession and won a respected position in Providence, until at the age of thirty-eight, when in the height of his prosperity and usefulness, he was stricken with a disease of the brain which produced blindness, deafness and a partial paralysis, and which made him a helpless invalid. Together this man and woman faced the situation, which only love and Faith could meet without sinking under the load of Despair. The wife for nine years consecrated herself, body, mind and heart to the service of her suffering husband, tending him by night and by day, bearing for him the burden of poverty and disappointment, and at the same time ministering to the needs of her remaining children, and always without thought of self. In recognition of her sacrifice of self, her children felt that an altar was an appropriate memorial of such a life and so dedicated this triptych and altar to the Glory of God and in loving memory of their mother.

**ALTAR CROSS (1913)**

"To the Glory of God and in loving memory of EDWARD WHEATON HOPPIN, October 14, 1870—May 4, 1895. The gift of his mother, Virginia Wheaton Hoppin, 1913."

EDWARD WHEATON HOPPIN was the son of William Anthony Hoppin and Virginia (Wheaton) Hoppin. He married Kate H. A. Heiser.

**ALTAR CANDLESTICKS (1925)**

"Given in grateful recognition of the goodness of God January ninth, 1925, by Virginia Gammell Cross."

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<sup>1</sup>Here and elsewhere the beginning of a line of inscription on Window or Tablet is indicated by a capital.



**ALTAR VASES (circa 1909)**

“To the Glory of God and in loving memory of SAMUEL AMES, April 10, 1849—October 25, 1900. Given by Abby Greene Harris Ames.”

SAMUEL AMES was the youngest son of Judge Samuel and Mary Throop (Dorr) Ames. He was educated at Annapolis and was afterwards in the navy. Upon retirement from the navy he was admitted to the Rhode Island bar and practiced law in Providence until the time of his death. He lived in the Governor Dorr house on Benefit Street. On February 28, 1876 he married Abby Greene Harris in Grace Church. She was born December 31, 1851 and died December 28, 1914.

**SIX ALMS BASINS (1924)**

“To the Glory of God and in loving memory of E. LILLIE STUDLEY these alms basins are presented to Grace Church, Providence, Rhode Island, by her husband, J. Edward Studley and her children, Ethel Studley Myers and William Low Studley. June, 1924.”

ELIZABETH LILLIE STUDLEY was born December 31, 1852, the daughter of William H. and Elizabeth Eddy Low. She married J. Edward Studley, November 21, 1878. Her principal activity in Grace Church was in St. Margaret Society. She died March 8, 1924 in Constantine, Algeria.

**COMMUNION SILVER, ETC.**

Two flagons, two chalices, a large silver basin, a small silver basin and a paten were presented in 1832 by the Sewing Circle of Grace Church.

Two chalices and a paten were presented Christmas, 1871, and a silver vase Christmas, 1872, by Frances Jones Vinton, president of Grace Church Missionary Society.

A large alms basin with the inscription “Their alms are in remembrance in the Sight of God” was presented by St. Margaret Society, Easter Day, 1885.

A paten was given as a thankoffering, Palm Sunday, 1904.

An individual communion was given by St. Elizabeth Society, Easter, 1904.

A wafer box was given as a thankoffering by Wilhelmina C. West, Epiphany, 1918.

**ALTAR LINEN**

A set of altar linen was given by Miss Hope M. Comstock in 1912.

A set of altar linen and four embroidered stoles were given by Miss Marion Hamilton in 1912.

A set of white hangings for the main altar were given anonymously in memory of Miss Emily T. Hall in 1929.

A set of white hangings for the side altar were given by Mrs. Robert I. Gammell in 1929.

#### BRASS CROSS (1900)

"To the Glory of God and in memory of EMILY ABBOTT BARTON from the Floyd Circle, Easter 1900."

The cross was used successively in the church and in the Sunday School room until 1925.

EMILY ABBOTT BARTON was born July 28, 1878, the daughter of William Barton, a furrier. She died October 9, 1899.

#### BISHOP'S SEDILIA (1912)

"To the Glory of God and in memory of THOMAS MARCH CLARK, 1812-1903, sometime rector of Grace Church and Bishop of Rhode Island."

THOMAS MARCH CLARK, the fifth rector of Grace Church, the son of Thomas March Clark and Rebecca Wheelwright, was born on July 4, 1812, in Newburyport, Massachusetts of sea-faring stock. His father and mother being rigid Presbyterians, he was reared in a Calvinistic theology which strongly affected him, though he outgrew it in many respects. He graduated from Yale in 1831, and after some years of teaching in Lowell and theological study at Princeton began his ministry as a Presbyterian. He was, however, soon ordained deacon in the Episcopal Church in February, 1836 and priest in November of the same year. He was rector of Grace Church, Boston, 1836-43; of St. Andrew's, Philadelphia, 1843-47; assistant under Bishop Eastburn at Trinity Church, Boston, 1847-51; rector of Christ Church, Hartford, 1851-55; and of Grace Church, Providence, 1855-66.

He was consecrated Bishop of Rhode Island on December 6, 1854, and in 1899 became also Presiding Bishop of the Episcopal Church in the United States. He represented the American Church at the first Lambeth Conference in 1867. He received the degree of D. D. from Union College in 1851, from Brown University in 1860, and the degree of LL.D. from Cambridge University, England in 1867. On October 2, 1838 he married Caroline, daughter of Benjamin Howard of Boston. He died on September 7, 1903 at Newport, and is buried in St. Mary's Churchyard, South Portsmouth, R. I.

#### COMMUNION CREDENCE (1912)

"To the Glory of God and in loving memory of ELIZABETH EDDY LOW, 1830-1910. This credence is given by her daughters Elizabeth Lillie Studley and Minerva Kinsley Low Jackson, A.D. 1912."

ELIZABETH EDDY LOW was daughter of Shepard Carey Kinsley and wife of William H. Low. Her children were William H. Low, Jr., E. Lillie Low (Mrs. J. Edward Studley), and Minerva K. Low (Mrs. Louis M. Jackson). Mrs. Low was a member of Grace Church Missionary Society.



**LITANY DESK AND LITANY BOOK (1899)**

“In memory of MELISSA A. HANDY. Presented by St. Elizabeth Society, Easter, 1899.”

MRS. HORACE R. HANDY was born in 1846. She was a member of Grace Church Missionary Society and St. Elizabeth Society, and secretary of the latter society at the time of her death in 1899.

**SERVICE BOOKS AND MARKERS**

An altar service book was given in memory of George F. Holroyd by his wife in 1912.

Chancel prayer books and hymnals were given in 1912 by Now-Or-Never Club, Mrs. Field's Sunday School Class, and in memory of Florence Langford Smith, the gift of her mother.

Book markers were given in 1912 by Miss Helen P. Metcalf.

**COMMUNION RAIL (1912)**

“In grateful memory of JOHN BRAYTON ANTHONY, 1829-1904 and ELLEN DEFOREST MILLER ANTHONY, 1831-1891. Erected by their daughters.”

The Communion Rail was the gift of Mary Borden Anthony, Ellen Miller Anthony and Jane Leprilete Anthony.

JOHN BRAYTON ANTHONY, 1829-1904, was the son of David and Mary Borden Anthony of Fall River, Massachusetts. His father was deacon in the “Old Stone Church” (Congregational) and a pioneer in cotton manufacture. John B. Anthony came to Providence at the age of seventeen and from that time until the end of his life was engaged in the manufacturing business. He entered the Vestry of Grace Church as Junior Warden in 1857, and later became Senior Warden, serving until his death. He was most closely associated with the work of the Church in seven rectorships and for half a century. For many years he was a teacher in the Sunday School, then afterwards became its Superintendent.

ELLEN DEFOREST MILLER ANTHONY, his wife, 1831-1891, was a gracious, devoted and faithful Christian woman. She was the daughter of Dr. Lewis Leprilete and Electra Smith Miller. She was a life-long member of Grace Church, for many years a member of Grace Church Missionary Society and for a few years its president. Their children were two sons and five daughters.

**CHOIR STALLS (1912)**

“In loving memory of JANE LEPRILETE MILLER BECKWITH, 1826-1889, WILLIAM LEPRILETE BECKWITH, EMILY MATILDA JONES BECKWITH, 1850-1888, 1852-1887. Erected by Lorian Carrington Beckwith.”

Lorian Carrington Beckwith, baptized and confirmed in Grace Church, for years a faithful and devoted worker in the parish, erected these choir stalls in memory of her grandmother, JANE LEPRILETE MILLER BECKWITH, wife of Dr. William Clarke Beckwith and daughter of Dr. Lewis Leprilete and Electra Smith Miller; her father, WILLIAM LEPRILETE BECKWITH, son of Dr. William Clarke and Jane Leprilete Beckwith; and her mother, EMILY MATILDA JONES BECKWITH, daughter of George Farquhar and Lorian Carrington Hoppin Jones.

## PROCESSIONAL CROSS (1920)

"To the Glory of God and in loving memory of DAVID HUMMELL GREER, D.D. Bishop of New York 1904-1919. Rector of Grace Church 1872-1888."

The cross was given by Mrs. Robert Gammell and was dedicated All Saints Day, 1920. It was designed by John Howard Adams, a member of Grace Church, after the form of a 15th Century cross in the Spitzer collection. The cross was carved and colored by Irving & Casson of Boston.

DAVID HUMMELL GREER, eighth rector of Grace Church, was born in Wheeling, then in Virginia, on March 20, 1844, the son of Jacob Ricard and Elizabeth Yellott (Armstrong) Greer. His father was of Irish and German descent; his mother was the daughter of an English clergyman who came to this country, married Ann Yellott of an old Baltimore family, and became the first rector of St. Matthew's Church in Wheeling. After attending Morgantown Academy, the leading preparatory school of that region, at the age of sixteen young Greer entered the Junior class of Washington College,—now Washington and Jefferson,—in western Pennsylvania. After graduation he tried his hand at teaching, legal studies, and business before committing himself to the ministry. Having pursued his theological studies for several years in the intensely evangelical atmosphere at Gambier, Ohio, he was ordained deacon there on June 27, 1866, at the age of twenty-two. After working at Christ Church, Clarksburg, West Virginia, he was advanced to the priesthood on May 19, 1868. That fall he became rector of Trinity Church, Covington, Kentucky, a suburb of Cincinnati. On June 29, 1869, he married Caroline Augusta Keith, daughter of Quincy Adams Keith of Covington.

On June 3, 1871, Mr. Greer resigned his rectorship for what he felt was a much needed year of reflection and study abroad. On September 15, 1872, he began his notable rectorship of sixteen years at Grace Church. He preached his farewell sermon there on the last Sunday in May, and began his rectorship at St. Bartholomew's, New York, on the first Sunday in November, 1888. In June, 1897, he was elected bishop-coadjutor of Rhode Island, but felt it his duty to continue his work at St. Bartholomew's. On September 30, 1903, he was elected as coadjutor of the diocese of New York, an election he could not decline. He was consecrated in St. Bartholomew's Church on January 26, 1904, a few weeks before he reached the age of sixty. On the death of Bishop Henry C. Potter in the summer of 1908, he became Bishop of New York in his own right. He died on May 19, 1919, in his seventy-sixth year.

Mr. Greer received the degree of D.D. from Brown University in 1880, from Kenyon College in 1881, from the University of the South in 1900, and from Harvard in 1917. Columbia University gave him an S.T.D. in 1904 and his alma mater, Washington and Jefferson College, an LL.D. at its centenary celebration in 1902.

Professor Rufus Jones said of him, "What I came to know most about was the *depth* of his life and his profound interest in what for want of a better word we call the mystical side of religion. . . . He was one of those persons of whom Browning wrote, 'God has a few of us whom He whispers in the ear.' " One of his brother bishops paid him high tribute when he said, "Greer is the one among us who most definitely has the capacity for vision."

## LECTERN (1881)

"In Memoriam JOHN A. GARDNER 1879 and GERTRUDE BOWEN GARDNER 1914."

JOHN A. GARDNER was born in North Providence on April 10, 1830, the son of Johnson Gardner, M.D., (1799-1869) and Phebe Lawton (Sisson) Gardner (1804-1888). He graduated from Brown in 1852 and was admitted to practice in the



Rhode Island bar in 1855. He was a member of the Rhode Island House of Representatives, 1866-1867 and United States District Attorney from Rhode Island. On October 18, 1855 he married Marianna Field, who died October 15, 1865. On November 27, 1867 he married Gertrude Bowen. He died in Providence March 26, 1879.

GERTRUDE BOWEN GARDNER was born in Philadelphia, Pennsylvania, June 10, 1841, the daughter of William Ezra Bowen, banker (1797-1866) and Elizabeth Kirtley Bowen (1811-1875). She became a member of Grace Church January 9, 1878, where for many years she was a faithful and devoted worker. She organized St. Mary's Guild, was one of the charter members of the Providence District Nursing Association and one of the organizers of St. Elizabeth Home, of which she was the first president, an office she held for many years. She died in Tiverton, Rhode Island, December 11, 1914.

### CHANCEL ORGAN (1923)

"In loving memory of ARTHUR LIVINGSTON KELLEY; elected vestryman March 31, 1902, and junior warden April 24, 1905; died in office April 7, 1915. This organ was given by his family, 1923."

The organ was installed by Casavant Frères of St. Hyacinthe, Quebec.

ARTHUR LIVINGSTON KELLEY was born April 17, 1858, in Canton, New York, the son of Joseph Ham and Samantha Laura Westcott Kelley.

His father and mother having died when he was young, his boyhood was spent on his grandfather's farm, where he received his first education. He left Canton in 1873 to live with relatives in Lawrence, Mass., entering Phillips Academy, Andover, the same year. He graduated in 1876 and found employment with Stedman & Fuller Manufacturing Company. In 1878 he married Lotta Persis Fuller.

The Stedman & Fuller Mfg. Company was moved to Providence in 1885, and Mr. Kelley took up his residence here. In 1890 he organized the Mechanical Fabric Company, manufacturing card cloth. From this developed the "hose pipe" bicycle tire, now universally used, but at that time a curiosity. He served on the boards of several corporations and was President of the Rubber Goods Manufacturing Company, the mechanical division of the United States Rubber Co. He served as President of the Narragansett Electric Lighting Co., and Vice-President of the Industrial Trust Company.

In addition to his business connections, he was particularly interested in Grace Church, serving as a member of the Vestry from March 31, 1902, and as Junior Warden from April 24, 1905 to his death on April 7, 1915, after a long and painful illness.

### INSCRIPTION ON WALL BEHIND CHOIR STALLS (1918)

"In loving memory of FREDERICK ALONZO HARMON 2nd, Battery 'B,' 103rd Field Artillery, A. E. F. A chorister and communicant of Grace Church who gave his life for humanity in the great war at Mandres, France, June 16, 1918.

" 'O valiant hearts who to your glory came  
Through dust of conflict and through battle flame  
Tranquil you lie, your knightly virtue proved  
Your memory hallowed in the land you loved.' "

FREDERICK A. HARMON 2nd, was born July 9, 1893. He entered Grace Church at the age of twelve as choir boy and rose to be tenor soloist. He enlisted in the A. E. F. in March, 1917 and was promoted to first class private just before losing his life.

**PULPIT (1912)**

"This pulpit is given to the Glory of God by Esther Pierce Metcalf. Anno Domini 1912."

Included with the gift of the pulpit were the embroidered pulpit falls.

ESTHER PIERCE METCALF was born in Providence, November 11, 1860, the daughter of George Augustus and Henrietta Knowlton (Angell) Pierce. A life-long resident of Providence, Mrs. Metcalf was deeply interested in the city's charities and made numerous donations to hospitals and philanthropic organizations. She was a member of Grace Church, president of the Society of Colonial Dames in Rhode Island and a vice-president of the Society for the Prevention of Cruelty to Children. She married on December 2, 1886 Stephen Olney Metcalf of Providence. Mrs. Metcalf died March 30, 1925, being survived by her husband and their three children, Helen Pierce (Mrs. Murray S. Danforth), George Pierce and Houghton Pierce Metcalf.

**CHAPEL (1912)**

"This chapel is dedicated to the memory of JOHN P. K. HENSHAW, D.D. Anno Domini 1792-1852. Sometime Rector of Grace Church and Bishop of Rhode Island."

For biographical data see page 194.

**TABLET IN CHAPEL (Circa 1853)**

" 'As my Father hath sent me even so send I you.' St. John XX. JOHN P. K. HENSHAW, D.D. Bishop of Rhode Island and Rector of Grace Church, Providence. Born June 13, 1792. Ordained Deacon June 13, 1813. Advanced to the Priesthood June 13, 1816. Consecrated Bishop August 11, 1843. Died July 20, 1852 in Maryland while on a tour of Episcopal duty in place of its Bishop who was abroad on account of illness.

" 'Right dear in the sight of the Lord is the death of His saints.' "

This tablet was originally placed on the left side of the chancel, and was moved to the chapel when the latter was built in 1912.

For biographical data see page 194.

**CHAPEL ALTAR PIECE. (1912.) A copy of Raphael's "Transfiguration."**

"The altar piece is given in memory of BELVIDERA FLETCHER LILLEY HALLETT July 22, 1840—April 13, 1900 by her children."

BELVIDERA FLETCHER was the daughter of William Fletcher of Providence and Lucy Willard Dexter of Pawtucket. William Fletcher was a contributor towards the erection of the present Grace Church edifice. Belvidera Fletcher was confirmed in Grace Church; and on October 7, 1862 she was married there by Bishop Clark to Robert Messenger Lilley of Boston. Her children were all baptized at Grace Church and her daughter and grand-daughter were married there.

Her second marriage was to William B. W. Hallett in 1898. She was an active member of Grace Church Missionary Society and for several years was a teacher in the Sunday School.

The altar piece was the gift of Dr. William Fletcher and Mrs. Daniel Webster.



## CHAPEL ALTAR (1912)

"This Altar is given to the Glory of God and in loving memory of JEFFREY HAZARD, 1839-1911, ANNA LAURISTON HAZARD, 1843-1910 by their children."

JEFFREY HAZARD was born in Exeter, Rhode Island, September 23, 1835, the son of John Hazard and Margaret Crandall Hazard. He was commissioned Second Lieutenant in the Union Army October 5, 1861, and participated in the Civil War until August 17, 1863 when he retired with the rank of captain. In 1868, with A. Duncan Chapin, he formed the firm of Hazard and Chapin, cotton brokers; this firm was dissolved in 1894 and the Hazard Cotton Company formed. He married ANNA HARTWELL of Providence, daughter of John B. and Harriet (Hall) Hartwell, on October 20, 1865. They and their four children joined Grace Church in 1896 and soon became ardent workers in various activities of the Church. Mr. Hazard was elected a vestryman on April 16, 1906 and was much interested in the building of the present Guild House and Chancel of the Church. He died in office November 21, 1911. The chapel altar was given by his children, Lauriston H. Hazard, Mrs. Leland H. Littlefield, Mrs. William H. Dixon and Mrs. William H. Barnum.

## CHAPEL CROSS (Circa 1890)

"EDMUND DAVIS. Died October 23, 1880."

EDMUND DAVIS was born in Fall River on January 24, 1824, the son of Perry and Ruth Davis. Perry Davis was a devout Baptist and contributed generously towards the erection of the Stewart Street Baptist Church in Providence, where he later preached on occasions. Edmund Davis married Maria Louise Phillips of Scituate and they had three children. The cross was given in his memory by his widow and his daughter, Mrs. Eva K. D. McGowan, both members of Grace Church.

CHAPEL CREDENCE<sup>1</sup> (1902)

"In memory of WILLIAM ANTHONY CARLISLE, given by St. Elizabeth Society, Easter, 1902.

"In memory of his wife SOPHIE CHASE CARLISLE, Easter, 1910."

The credence stood in the former chancel and was moved to the present chapel on its completion in 1912.

MRS. WILLIAM A. CARLISLE was a member of Grace Church and participated in the work of the Parish Aid Society, Grace Church Missionary Society, Grace Church Employment Bureau and St. Elizabeth Society, being vice-president of the latter.

## CHAPEL VASES (1885)

"In Memoriam ELIZABETH B. GREGORY by Mary F. Chafee, Easter, 1885."

ELIZABETH JAMES ROBINSON (BUFFINGTON) GREGORY, though of New England stock, was born near Raleigh, North Carolina. Her father, of Fall River and Swansea, was a Quaker, but was read out of meeting when he married an Episcopalian, a descendant of John Robinson. Elizabeth Buffington was of a very gen-

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<sup>1</sup>The inscription plates are stored in the safe with the church silver.

erous nature and, wherever she went, bore the biggest burdens in any trials and added the greatest cheerfulness in any happiness. In 1853 she married Samuel H. Gregory, a Boston Merchant and an active and devoted layman of the Episcopal Church, at one time Treasurer of St. Paul's, Boston and later Senior warden of the Church of Our Saviour, Longwood. They had one daughter, Mary Frances Gregory.

### CHAPEL VASES (1912)

"Presented by the Floyd Circle of Kings Daughters 1912. In Memoriam."

### TWO CANDLESTICKS (1929)

"In memory of EDMUND S. ROUSMANIERE, Rector of Grace Church, April 2, 1899-November 15, 1909."

The candlesticks were the gift of Standish Howland and were dedicated at the 100th anniversary service May 19, 1929.

EDMUND SWETT ROUSMANIERE, the eleventh rector of Grace Church, was born on October 27, 1858, in the South End district of Boston. He was the son of John Easton and Abby Whitmore (Swett) Rousmaniere. John Rousmaniere was for many years the foreman of the composing room of *The Boston Advertiser*. The family are of French Huguenot stock. Edmund Swett Rousmaniere was educated in the public schools, later attending the Roxbury Latin School which he left in 1878 to enter the leather business. Being dissatisfied with this venture, he returned to the same school and prepared for Harvard, where he was graduated in the class of 1883. Upon graduation he entered the Episcopal Theological School at Cambridge, completing the course in 1886. It was while a student here that he came under the kindly and stirring influence of Phillips Brooks, and a warm friendship began which was only terminated by the death of Bishop Brooks. Upon graduation he was ordained deacon in 1886 by Bishop Paddock and priest a year later by Bishop Clark. His first pastorate was at All Saints Church, Pontiac, Rhode Island. He served here from 1886 to 1889 and then became rector of Grace Church, New Bedford, Massachusetts. He was married on November 5, 1890 to Sophie Knight, daughter of Robert Knight of Providence.

In 1899 he was called to Grace Church, Providence, where he remained for ten years. In this city he was a potent and sympathetic force in civic life. He was a member of many charitable organizations and contributed generously both in time and money. In 1905 he was honored with the degree of Doctor of Divinity by Brown University.

In September, 1909, he was called to St. Paul's Church, Boston. In 1911, St. Paul's was made a cathedral. In October, 1912, the edifice was formally dedicated to its new purpose, Dr. Rousmaniere being inducted to the Deanship by Bishops Lawrence and Perry. At the Cathedral Dean Rousmaniere led an extremely busy life. St. Paul's was a center of religious activity and the success of the work was largely due to his continued oversight. The work, however, was a constant strain on his physical health and it was this strain which was largely responsible for his death, which occurred on September 27, 1926.

When Dean Rousmaniere went to St. Paul's he received the following tribute from Bishop Lawrence: "It was my privilege to be your teacher and later your bishop when you were a parish priest. . . . Your election to the deanship meets with my hearty approval. You and I can work as one in the purposes of this cathedral. . . . Your frank, modest and sympathetic character gained for you the confidence of both friend and stranger, and above all your reverent and consecrated spirit enables you to lead in worship and in the service of men in this cathedral. With you are and constantly will be the prayers of people, diocese and bishop. May God's richest blessing be upon you."



## CHAPEL ALTAR RAIL (1887, 1912)

"To the Glory of God and in loving memory of THOMAS GREENE HARRIS, February 7, 1871—March 8, 1878. Son of Henry Pease Harris and Frances Chambers Harris."

The chapel altar rail was formerly the font rail, and was given in memory of THOMAS GREENE HARRIS by his aunt, Mrs. Samuel Ames.

## CHAPEL CLERGY STALL (1912)

The clergy stall was given by Mrs. Albert Babcock.

## FONT (1887)

"To the Glory of God and in loving memory of WILLIAM ALLEN KNIGHT, Born September 5, 1822. Died August 11, 1878."

## FONT LECTERN (1909)

"In memory of JENNIE LIND CONGDON, Easter, 1909. Given by St. Elizabeth Society."

JENNIE LIND ROSS was confirmed in Grace Church April 13, 1873. She married George B. Congdon on October 27, 1873.

## LITANY DESK (1912)

"Given by the Saint Elizabeth Society 1912."

## AISLE PULPIT (1912)

"1846-1912. In loving memory of ELMA SMITH. The gift of Trinity Circle of The Kings Daughters."

ELMA SMITH was an enthusiastic member of Grace Church, her activities including Girls Friendly Society, Kings Daughters, St. Margaret's Society, the Girls Club, and the Sunday School of which she was a teacher in the eighties. She was matron successively of Grace Memorial Home and Ship Street Nursery.

## EAST AISLE, FIRST WINDOW (Circa 1884)

"To the Glory of God, and in Memory of SHEPARD CAREY KINSLEY, Born August 29, 1805, Died January 18, 1881. This window was erected by the Sunday School of which he was for Eighteen Years a Faithful Teacher, and for Twenty-eight Years the Beloved Superintendent."

SHEPARD CAREY KINSLEY was born at Bridgewater, Massachusetts, on August 29, 1805, the son of Rodolphus Kinsley and Salome Carey Kinsley. He removed to Providence early in his life and in 1826 started a retail boot and shoe business near the corner of Dorrance and Westminster Streets. Later, with his son, he engaged in the wholesale boot and shoe business on Exchange Place as S. C. Kinsley & Son. In 1828 he married Elizabeth P. Eddy, daughter of James Eddy of Providence. There were five children by this marriage, Elizabeth E. (Mrs. William H. Low), Sarah, Minerva, Benjamin E. and Carrie, all of whom were living at

the time of his death. He was of a very kindly and genial nature and his interests were essentially in his family, his church and his business. He was a teacher in Grace Church Sunday School from 1834 to 1852 and its Superintendent from 1852 to 1880. He died on January 18, 1881, in Providence, after a few hours illness following a stroke of apoplexy.

#### EAST AISLE, SECOND WINDOW (1875)

"In Humble Gratitude to God for the Precious Life and Example of HARRIET DUNN HOPPIN, her Children, Grandchildren and Great-Grandchildren have erected this window. She was born June 14, 1792. She died May 4, 1874."

HARRIET DUNN HOPPIN was born in the Mansion House, Providence, the daughter of Governor William and Anne (Dunn) Jones. She attended the boarding school of Miss Elizabeth Wickham in Newport. On November 12, 1811 she married Thomas Coles Hoppin (1775-1850), a merchant engaged in East India trade. He owned the estate where the parish house now stands, which was bought by the Church as the first parsonage and occupied by Rev. John A. Clark. He built a large brick mansion on Westminster Street, near the present Grace Church and here he and his wife lived for many years. They had twelve children as follows: Harriet, William Jones, Anna Jones (Mrs. Elisha Dyer), Thomas Frederick, Sarah D. (Mrs. Amory Chapin), Francis Edwin, Hamilton, Eliza Jones (Mrs. Samuel Abbott), Washington, Augustus, Harriet Jones and Courtland. Three of these, Francis Edwin, Augustus, and Courtland were Vestrymen of Grace Church.

#### EAST AISLE, THIRD WINDOW (1846, 1882)

"This window was removed from its original position in the Chancel A.D. 1882 and erected here in grateful memory of AMASA MANTON and his wife ELIZA TAYLOR MANTON."

AMASA MANTON was the son of Olney and Susannah (Dyer) Manton, and was born in Chepachet, April 21, 1795. He married ELIZA TAYLOR in 1817, the daughter of Andrew Taylor. He contributed generously towards the erection of Grace Church and its chapel, subscribed for free pews, and gave the original chancel window, which was then in three parts; when in 1882 the chancel was altered and a new memorial window erected there, the original large middle window was given to a mission, and the two smaller ones were put up at their present location as a memorial to the Mantons. Amasa Manton gave money to many small towns in Rhode Island to start Public Libraries. He lived on Snow Street, where the Mowry & Goff school later was situated. Mr. Manton died December 11, 1869 and his wife November 30, 1873.

#### EAST AISLE, FOURTH WINDOW (1885)

"WALTER PAINE, born September 14, 1801, died May 14, 1879, and SOPHIE FIELD PAINE, born January 14, 1803, died April 22, 1883, faithful worshippers in this Church for fifty years. To them in loving memory this window was erected by their children in 1885.

"'Thrust in thy sickle and reap for the harvest is ripe.' "

WALTER PAINE was born in Providence. On September 23, 1823 he married Sophia Field Taylor and they lived for many years on Mathewson Street. Both were members of the Baptist Church, but left this body, while still in their youth,



and joined Grace Church, where they were active for many years. SOPHIA FIELD PAINE was quiet and retiring in her tastes, devoting herself to the needs of a large family. Walter Paine was remarkably active in the affairs of the City of Providence, and held many public offices. In 1867, he was elected President of the Merchant's Insurance Company and held this office until his death on May 14, 1879. Sophia Field Paine survived him for nearly four years, although in feeble health. She died on April 22, 1883.

#### EAST AISLE, FIFTH WINDOW (1886)

"To the Glory of God and in memory of FRANCIS EDWIN HOPPIN, born A.D. 1819, Died A.D. 1868, and of his four sons, THOMAS COLES HOPPIN, FRANCIS HOPPIN, HENRY ANTHONY HOPPIN, FREDERICK HUNTINGTON HOPPIN, who entered into rest before him. This window is erected by his widow and surviving children."

This window was designed by Tiffany of New York.

FRANCIS EDWIN HOPPIN, son of Thomas Coles and Harriet Dunn Hoppin, was born November 26, 1819. He married in May, 1843 Eliza Harris Anthony (April 1, 1821—December 23, 1891), daughter of William and Mary K. (Greene) Anthony of Coventry, Rhode Island. They had eight children, four of whom died in infancy, the survivors being: (1) William Anthony, (2) Mary (Mrs. Richard S. Howland of Asheville, North Carolina), (3) Katharine (Mrs. David Richmond of Flushing, Long Island) and (4) Eliza A. (Mrs. R. I. Gammell). Mr. Hoppin was a lawyer, prosperous and widely esteemed, happy in his domestic life, a vestryman of Grace Church, possessing a cultivated taste for art and literature which had been fostered by his college education and foreign travel. In the year 1858, at the age of thirty-eight, he was stricken with a disease of the brain from which he died in 1868.

#### EAST AISLE, SIXTH WINDOW (1888)

"To the Glory of God and in loving memory of BYRON SMITH, April 26, 1837—September 5, 1886."

BYRON SMITH was born in Natick, Rhode Island, and married Harriet Almira Sherman Barnaby, a sister of Jerothmul Bowers Barnaby, who gave the window as a memorial to him. He owned two drug stores in Providence. He died in France in a vain effort to regain his health.

#### EAST AISLE, SEVENTH WINDOW (1891)

"This window is erected by William A. and Sophie C. Carlisle, to God's Glory and in loving remembrance of their daughter, MARY EARLE CARLISLE, who died November 13, 1884, aged twenty-one years.

" 'But one thing is needful and Mary hath chosen that good part.' Luke X:42.

" 'Watch therefore for ye know neither the day nor the hour when the Son of Man cometh.' Matthew XXV:13."

## WEST AISLE, FIRST WINDOW (1905)

"To the Glory of God and in loving memory of MALACHI R. GARDINER, 1807-1882, HARRIET GARDINER, 1807-1902.

"To the Glory of God and in loving memory of EDWIN R. GARDINER, 1834-1903, ABBIE S. GARDINER, 1838-1901."

MALACHI RHODES GARDINER, the son of Wickes Gardiner, was born in Old Warwick, December 21, 1807. In 1820 he entered the counting room of George S. Rathbone, importer of grain and merchandise on South Water Street, Providence, and continued in this business until 1868, the last thirty years in the firm of Rathbone and Gardiner. After retiring, he devoted himself to horticulture and orcharding. He was early prominent in Grace Church, being elected Secretary of the Corporation in 1834. Later he became a vestryman and was for many years a Sunday School teacher. He was confirmed by Bishop Griswold in the first confirmation held in the parish. On March 30, 1831 he married HARRIET BROWNELL, daughter of Isaac and Susanna A. Brownell. She was born September 13, 1807 and died July 13, 1902. Mr. Gardiner died October 6, 1882.

EDWIN R. GARDINER, only son of Malachi Rhodes Gardiner, was born November 26, 1834 in Providence. He attended Providence High School and Trinity College from which he graduated in 1856. He was a court stenographer, being employed successively in Providence, Chicago and Boston, and in 1882 was appointed official reporter for the Court of Common Pleas of Rhode Island, a position he held for fifteen years. For ten years he took shorthand notes of Dr. Greer's sermons in Grace Church. He died June 28, 1903. On October 20, 1870 he married ABBIE SANFORD. She was born November 20, 1838 and died July 17, 1901. They had one daughter, Edna Rhodes Gardiner, who was the donor of the window. The window was made by Heaton, Butler and Bayne of London, England, and was dedicated on Easter Sunday, April 16, 1905.

## WEST AISLE, SECOND WINDOW (1891)

"These Memorials are erected by their Parents, in fond memory of HOWARD H. ARNOLD, Born July 16, 1869, Died November 9, 1884, MADELINE T. ARNOLD, Born November 24, 1875, Died September 11, 1885.

"'And they shall be mine, saith the Lord God of Hosts in that day when I make up my jewels.'"

HOWARD H. ARNOLD and MADELINE T. ARNOLD were Children of James B. and Ellen M. Arnold. James B. Arnold was a gold and silver refiner. They lived at 232 Broadway and were enthusiastic members of Grace Church. Mrs. Arnold was a member of Grace Church Missionary Society.

## WEST AISLE, THIRD WINDOW (1891)

"To the Glory of God and in Loving Memory of JEROTHMUL BOWERS BARNABY, Born October 27, 1830, Died September 19, 1888.

"'Now Christ is risen from the dead and become the first fruits of them that slept.'"

JEROTHMUL BOWERS BARNABY was born at "Barnaby Homestead," Freetown, Massachusetts, October 27, 1830. He was a direct descendant of James Barnaby of Plymouth, who married Lydia Bartlett, granddaughter of Richard Warren of the Mayflower. In 1876 he opened a clothing store on the corner of Dorrance



and Westminster Streets. He served in the City Council from 1870 to 1879 and served in the General Assembly for one year, and in 1877 was the Democratic candidate for Governor of Rhode Island. He married Josephine A. Reynolds; they had three children, Mabel, Hattie A. and Maud Josephine. He and his family were regular attendants at Grace Church and were liberal contributors to its benevolent objects.

#### WEST AISLE, FOURTH WINDOW (1891)

"To the Glory of God and in loving memory of MARIA LOUISE PRENTICE wife of George W. Prentice, 1835-1890. I sought the Lord and He heard me."

MARIA L. PRENTICE was the daughter of James Fisher of Pawtuxet. She was an ardent Episcopalian and a member of Grace Church. She married George Whitney Prentice, a vestryman of Grace Church, 1869-1871. They had no children. The figure represented on the window is from a photograph of Mrs. Prentice and the hollyhocks a reproduction of flowers painted by her.

#### WEST AISLE, FIFTH WINDOW (1891)

"In memory of WILLIAM T. NICHOLSON, JR., Born August 22, 1864, Died February 11, 1890.

"Be of good courage and He shall strengthen your hearts all ye that hope in the Lord.' "

WILLIAM THOMAS NICHOLSON, JR. was born August 22, 1864, the third son of William Thomas and Elizabeth Dexter Gardiner Nicholson. He attended Brown, where he was prominent in athletic and musical organizations, and received the degree of Ph.B. in 1886. Not long after graduation he was appointed a member of Governor Ladd's staff with the rank of Colonel. He was an usher at Grace Church. He was engaged to be married when in 1890 he died of typhoid fever. The window was erected by his father and the subject portrayed is David singing to Saul in his tent with Jonathan. The face of David is taken from a picture of Mr. Nicholson.

#### WEST AISLE, SIXTH WINDOW (1921)

"To the Glory of God and in loving memory of HILDEGARDE VON BROCKDORFF, 1859-1918.

"Why seek ye the living among the dead?"

'Mary hath chosen that good part.'

Full of good works and almsdeeds."

HILDEGARDE VON BROCKDORFF was born in Canada July 10, 1859, daughter of William, Count de Brockdorff Schney, a Danish nobleman of Schleswig-Holstein and Emma Moore Staniforth, an English woman who for some years was a prominent figure at the Bavarian court. Her parents emigrated to Sarnia, Canada, where Hildegard was born. In her early womanhood Hildegard von Brockdorff dedicated her life to the service of the church. She spent ten years at Saint George's, New York City, ten years at Saint Mark's-in-the-Bouwerie, six years at Grace Church during Dr. Crowder's rectorship and two years at Saint James, New York City, where she died on November 17, 1918. Money was raised for a memorial window by popular subscription among members of Grace Church. Miss Alice Brownell was treasurer of the fund. The window was the work of Whitefriars Glass Works, James C. Powell & Sons, London, England. The subject is the women at the empty tomb on the Resurrection morning. It was dedicated Christmas morning, 1921 by Dr. Sturges.

## WEST AISLE, SEVENTH WINDOW (1929)

"In loving memory of EMMA PUGH HARDEN, Born July 15, 1842, Died May 28, 1929. This window was erected in 1929 by her sons Percy A. Harden and Archie H. Harden."

## EAST AISLE, FIRST TABLET (Circa 1900)

"To the Glory of God and in loving Memory of JACOB ANDREASEN ECKSTORM, Assistant Minister of this Parish 1897-1899, Born September 22, 1867, Entered into life December 23, 1899, A Faithful Servant of Jesus Christ."

JACOB ANDREASEN ECKSTORM was born in Chicago, the son of Norwegian parents, early emigrants, who were married in Minnesota. He graduated from McCormick Theological Seminary (Presbyterian) in 1891, and took post graduate work at Yale Theological Seminary where he studied for the diaconate in the Episcopal Church. After receiving deacon's orders he served under Rev. Floyd W. Tomkins, Jr. in Saint James Church, Chicago, and in 1893 he received priest's orders and became rector of Saint Paul's Church, Oregon City, Oregon. From 1894 to 1897 he was at Christ Church, Eastport, Maine. In February, 1897 he became assistant to Rev. Floyd W. Tomkins, Jr. at Grace Church, and during Mr. Tomkins' absence in the summer of 1898 had full charge of the parish. He continued until his death in 1899 as assistant under Dr. Rousmaniere. He married Miss Fannie P. Hardy of Brewer, Maine, in Portland, Oregon on October 24, 1894. They had two children.

## EAST AISLE, SECOND TABLET (Circa 1891)

"To the Glory of God and in memory of HENRY BARTON, November 13th, A.D. 1800: January 4th, A.D. 1880. For twenty years a Vestryman of this Parish. For twelve years Junior Warden. Erected by his children and grand-children."

Little is known at present in regard to HENRY BARTON, who had a dry-goods store at the foot of Westminster Street and lived on that street near the church. He was Vestryman from 1834-1854 and Junior Warden from 1842-1854. As his name is not given in directories after 1854, it would appear that he left the city at that time.

## EAST AISLE, THIRD TABLET (Circa 1906)

"To the Glory of God and in loving memory of JAMES LEWIS PEIRCE 1830-1910. Treasurer of Grace Church forty-nine years, 1856 to 1905.

" 'He asked life of Thee and Thou gavest him a long life: even forever and ever.' "

JAMES LEWIS PEIRCE was born March 25, 1830 in East Greenwich, the second child of James Brattle Peirce and Mary Pinnege Peirce. When he went to Providence at the age of twenty-one he met John B. Anthony and a friendship was formed which lasted through life. They went into Grace Church together, one becoming Warden and the other Treasurer. In 1903 Mr. and Mrs. Peirce celebrated their golden wedding anniversary and on this occasion the Vestry presented them with a gold pitcher and salver. The bronze tablet which is placed on the east wall of the church near the pew which he occupied all his life was erected by his daughter, Mrs. Charles W. Brown, and was paid for by money which he earned as a little boy selling candy at a penny a stick.



## EAST AISLE, FOURTH TABLET (1923)

"In loving and grateful memory of MARY T. CADY, 1847-1922. A devoted communicant of this Parish. A loyal worker for Church and Humanity. The President of Grace Church Branch of the Woman's Auxiliary, 1889-1919.

" 'Blessed are the pure in heart for they shall see God.' "

MARY TABITHA CADY was born in Somerset, Massachusetts, June 27, 1847, daughter of Daniel Brayton Eddy and Mary Brayton (Bowers) Eddy. On February 17, 1874 she married John Hamlin Cady of Providence. A few years after her marriage she became a member of Grace Church and so continued until her death. She was president of the Women's Missionary Society, which later became the Grace Church Branch of the Woman's Auxiliary, from 1889 to 1919. She was also a teacher in Grace Church Sunday School for over twenty years. Her principal activity outside of Grace Church work was in the Young Women's Christian Association of which she was vice-president for a number of years and acting president for two years. She was Corresponding Secretary of the Woman's Auxiliary of Rhode Island for several years. On the occasion of the Eighty-Fifth Anniversary of the Parish Woman's Auxiliary in 1914, Mrs. Cady, in recognition of her twenty-five years as president was presented the sum of \$700 to be given in her own name to Saint Mary's Hall, Shanghai, China. Mrs. Cady died November 2, 1922 in Providence. Funeral services were held in Grace Church with Rev. P. F. Sturges officiating.

## WEST AISLE, FIRST TABLET (1929)

"To the Glory of God—In grateful and loving memory of DAVID HUMMELL GREER, 1844-1919. Rector of this church, 1872-1888; Bishop of New York, 1904-1919. This tablet is the gift of parishioners and friends of Bishop Greer."

The tablet was dedicated on May 17, 1929. For biographical data see page 199.

## WEST AISLE, SECOND TABLET (1890)

"In blessed memory of LEWIS LEPRILETE MILLER, M.D., Born January 6, 1798, Early identified with this church, Died in its communion March 8, 1870, and ELECTRA SMITH, his wife, Born June 16, 1799, Died August 20, 1868, One of the first communicants of Grace Church, Faithful in Word and Works."

This tablet was erected by their daughter, Ellen DeForest Miller Anthony.

DR. LEWIS LEPRILETE MILLER was son of Dr. Nathaniel Miller and Hannah Boyd Miller of Franklin, Massachusetts. A graduate of Brown University Medical School, he began practice with his father in their private hospital in Franklin, Massachusetts. In 1827 he settled in Providence. He was one of the founders of the Rhode Island Hospital and also one of the founders of the Rhode Island Medical Society and became one of its early presidents. He and his wife were members of Saint John's Parish, Providence, and were in the group from that parish who founded Grace Church. He was brought up in the Congregational Church but in late life was confirmed in Grace Church. He was a Vestryman from 1830 to 1842.

ELECTRA SMITH MILLER, his wife, was daughter of John and Anne Pratt Smith of Bristol, Rhode Island. She was one of the founders, in 1829, of the first woman's society in Grace Church, named "The Episcopal Female Association," now known as the Woman's Auxiliary. Their children were one son and two daughters.

#### WEST AISLE, THIRD TABLET (1905)

"JOHN BRAYTON ANTHONY, Born 1829, Died 1904, Forty-seven years warden of Grace Church 1857 to 1904. This tablet is erected by his associates in the Vestry in loving remembrance of his gracious Christian manhood and his faithful service in this Parish."

For biographical data see page 198.

#### WEST AISLE, FOURTH TABLET (1923)

"In Memory of STEPHEN BROWNELL 1822-1908, A Vestryman of this Church for forty-three years, and of his wife HENRIETTA HUNT BROWNELL 1825-1899."

STEPHEN BROWNELL was born March 14, 1822, the son of Stephen Fish and Mary (White) Brownell, and died July 29, 1908. HENRIETTA HUNT BROWNELL was born July 9, 1825, the daughter of Seth Hunt, Jr., and died March 29, 1899. They were the first couple married in the present church edifice, the wedding taking place on November 12, 1846.

#### WEST AISLE, FIFTH TABLET (1923)

"In grateful memory of ALBERT LOUIS MILLER 1881-1922, A member of Grace Church 1896-1922, Superintendent of Grace Church School 1906-22, Leader in the work of this Parish for boys. Erected by his many friends in Grace Church.

" 'His servants shall serve Him and they shall see his face.' "

ALBERT LOUIS MILLER was born in Providence June 10, 1881, the son of Jeremiah Willis and Sarah Jane Miller. He graduated from Oxford Street Grammar School in 1896 and following three years at Technical High School he entered the jewelers' blacksmith firm of William H. Miller and Sons with whom he was associated until shortly before his death. As a boy he was soprano soloist at Christ Church, Providence. In 1896 he entered Grace Church choir with whom he sang for twenty-six years. He was director of Sir Galahad Club and the Choir Club.

#### WEST AISLE, SIXTH TABLET (1925)

"To the Glory of God and in recognition of the inspiration and enduring influence of ESTHER PIERCE METCALF, from 1907 to 1918 President of the National Society of Colonial Dames of America in the State of Rhode Island and Providence Plantations by whom this tablet is placed 1925."

For biographical data see page 201.



## TABLET AT LEFT OF CHANCEL (1928)

## ROLL OF HONOR

"To those who gave their services to our country in the World War Grace Church has placed this tablet as a grateful tribute that remembrance of them may abide.

FREDERICK A. HARMON, JR.

Robert Allen	Walter E. Grocock	Russell M. Peters
William Aspray	Lester S. Hill	George H. Pickering
Donald S. Babcock	James M. Hinds	S. Howland Pitman
Harold P. Babcock	Standish Howland	William J. Ross
Chauncey H. Beasley	Stephen H. Jenckes	Alfred G. Samways
Arthur D. Benjamin	Thomas A. Jenckes, Jr.	F. A. Schnellbacher
Henry F. Bennett, Jr.	Edwin R. Jerome	John H. Schnellbacher
William Bennett	Herbert S. Johnson	Emil F. Schweitzer
Rudolph L. Bergman	John T. Johnson	Charles T. Scott
Thomas S. Blumer	Arthur S. Joseffy	Charles H. Seddon
Leslie A. Boswell	Royal K. Joslin	S. G. T. Shearman
John W. Brown	A. Livingston Kelley	Brockholst M. Smith
William H. Buffum	Frederick H. Kenyon	Charles M. Smith, 3d
John H. Cady	Duncan Langdon	George W. H. Smith
Harold A. Chalford	Lee A. Lemos	John W. Smith
G. Maurice Congdon	George Leonard	Frederick H. Storm
James W. Deacon	John H. MacDonald	Rush Sturges
Fred P. Dinsmore	C. Gordon MacLeod	Paul V. Sundberg
John C. Dinsmore	Norman D. MacLeod	Ernest L. Thacker
Russell G. Doris	Floyd C. Marshall	Harold C. Thomas
George B. Duncan	E. Bruce Merriman	C. E. Trowbridge
John L. Eddy	George P. Metcalf	Harold R. Tucker
Ernest G. Eklund	Houghton P. Metcalf	Richmond Viall
Herbert E. Eklund	Paul B. Metcalf	Edward L. Walker
Clarke Freeman	Inman L. Mitchell	W. A. Weatherhead
Evert W. Freeman	J. Irving Morris	Guy W. Weymouth
Hovey T. Freeman	Herbert W. Myrick	Earl R. Whittaker
John R. Freeman, Jr.	Elijah Nickerson, Jr.	G. Leonard A. Wilbur
Roger M. Freeman	J. K. H. Nightingale, Jr.	Edwin Wilks, Jr.
Emil H. Gartner	James E. Okell	McKenney Williams
Charles F. Grattage	George A. O'Rourke	John W. Wright
Ernest G. Grocock	Raymond H. Parker	Alvin A. F. Ziegler

Erected by William A. and Harriet W. Viall, Anno Domine MCMXXVIII."

## CHILDREN'S CORNER (1926)

Given by Mr. and Mrs. Barnes Newberry in memory of their infant daughter, CAROL HOPE NEWBERRY, who died November 17, 1925.

## CRECHE (1928)

A miniature Nativity scene, enclosed in a glass frame, was given by Miss Helen G. Chase as a thankoffering, December, 1928, and was first displayed outside of the Church during the Christmas season that year. The figures were purchased from Mowbray's, London, England.

**CHILDREN'S WINDOW (1860)**

"In Memoriam L. M. A."

This small stained glass window, which was placed in the Infant School room of the former chapel, is now stored in the basement of the church. It was erected in memory of LEWIS MILLER ANTHONY, 1856-1860, by his parents, John Brayton and Ellen DeForest Miller Anthony.

**TABLET IN ASSEMBLY HALL**

"In memoriam Lieut. HENRY A. PRESCOTT Born November 10, 1823. Killed in the Battle of Manassas Plain, Virginia, July 21, 1861. The Christian; the patriot; The good soldier of Jesus Christ. In all his relations By inflexible devotion to Truth and duty, He illustrated his faith; At his country's call In defense of her Constitution and Nationality He laid down his life. This tablet is erected By the teachers and scholars of Grace Church Sunday School As an expression of esteem for the worth And gratitude for the example of their Associate and constant friend."

The inscription on this tablet was written by Rev. John Franklin Spalding, assistant minister of Grace Church and afterwards Bishop of Colorado.

**DELLA ROBBIA PLAQUE IN ASSEMBLY HALL**

"In memory of MARGARET KNIGHT DUNKERLY 1880-1911. Presented by the Girls Friendly Society of Grace Church, Providence."

**PAINTING IN ASSEMBLY HALL (1926)**

A copy of Murillo's "Madonna and Child," brought from Florence, Italy in 1875, now in the Assembly Hall, was given by Mary Borden Anthony, Ellen Miller Anthony, and Jane Leprilete Anthony.

**PHOTOGRAPH IN ASSEMBLY HALL (1913)**

A photograph of Botticelli's "Madonna and Child," now in the Assembly Hall, was given by Loriania Carrington Beckwith.

**PLAQUE IN GUILD ROOM**

"In loving memory of ANNE PHILLIPS WALKER 1861-1915. Devoted and faithful working associate of the Girls' Friendly Society, Grace Church, Providence, Rhode Island, 1890-1915."

ANNE PHILLIPS WALKER entered the Grace Church branch of Girls' Friendly Society as working associate on February 25, 1890. For many years she was treasurer of the Society and on January 5, 1912 she became branch secretary, which position she held until her death, administering the affairs of the Society with ever increasing influence and effectiveness.



## PARISH HOUSE FURNISHINGS

A part of the furniture in the parish house was the gift of the Women's Guild.

The desk in the Rector's sacristy was given by Very Rev. Edmund S. Rousmaniere.

The clock in the Rector's sacristy was given by Miss Sarah L. Swan's Sunday School Class.

The clock in the Vestry was given by Mrs. M. G. Ladd's Sunday School Class.

## THE CHIMES (1861)

The chimes, consisting of sixteen bells, erected in two decks in the tower of Grace Church, were cast by Henry N. Hooper and Company of Boston in 1861 and were used for the first time on Easter Sunday, March 31, 1861. Funds were raised by popular subscription, and inscribed on each bell are the names of the donors.

"Following are the inscriptions on the bells,—mistakes and all:—"

## D

## Bishops' Bell

The Rt. Rev<sup>d</sup>. John P. K. Henshaw, D.D.

Consecrated A.D. 1843

Died A.D. 1852

The Rt. Rev<sup>d</sup>. Thomas M. Clark, D.D.

Consecrated A.D. 1854

## E

## The Rectors' Bell

The Rev Samuel Fuller, D.D. A.D. 1830

The Rev John A. Clark, D.D. A.D. 1832

The Rev Alexander H. Vinton, D.D. A.D. 1837

The Rt Rev John P. K. Henshaw, D.D. A.D. 1843

The Rt Rev Thomas M. Clark, D.D. A.D. 1854

## F sharp

[*Cut in not cast upon*]

*Brown University Bell*

Presented by

*John Carter Brown*

upon condition that this chime of Bells  
is to be rung on the *Morning and Afternoon*  
of every *Commencement Day*

April 1861

Wardens and Vestry

W. T. Grinnell S.W. S. C. Kinsley

J. B. Anthony J.W. R. Manton

J. L. Peirce Treas. E. A. Green

W. H. Parkhurst Sec. & Vestry Clerk

G

From Alexander Duncan

G sharp

From Citizens of Providence

A

From the  
Providence Marine Company of Artillery  
Charter October AD 1801  
"The Constitution & the Union"

A sharp

Liberty Protected by Law  
From  
Providence First Light Infantry Company  
To be rung on the 10th of September in each  
Succeeding year forever in memory of  
Oliver Hazard Perry of R. I.  
the victor of Lake Erie 1813

B

From  
Members of the Rhode Island Bar

C

From  
A. D. & J. Y. Smith & Co.  
A. D. Smith  
J. Y. Smith  
F. M. Smith  
B. B. Adams  
H. J. Smith

C sharp

From the  
Physicians of Providence

D

From the  
Choir of Grace Church

D sharp

From  
Thomas Burgess  
Elizabeth H. Burgess  
Frederic B. Burgess, Jr.

E

From the  
Sunday School of Grace Church



## F

From the personal staff of  
William Sprague Govenor (sic) of R. I. 1860

Col. L. B. Frieze

Col. R. W. Watson

Col. A. Sprague

Col. T. Harris

Col. A. S. Gallup

Col. C. Sherry, Jr.

Col. J. A. Gardner

## F sharp

From

Walter S. Burgerss (sic)

Attorney Gen. of R. I. 1860

## G [cut in not cast upon]

From the Woonasquatucket Print Works

George M. Richmond

Frank E. Richmond

Walter Richmond

## WESTMINSTER CHIME CLOCK (1929)

"The Westminster chime clock in the tower of this church is dedicated to the Glory of God and in loving memory of RUSSELL EYRE SISSON, August 4, 1891-October 5, 1928. 'Who being dead yet speaketh'."

RUSSELL E. SISSON was the son of Charles and Elizabeth D. Sisson.

The Westminster chimes were the gift of Mr. Sisson's family and were first used on Easter Sunday, March 31, 1929.

## BEQUESTS AND ENDOWMENTS

FRANCES JONES VINTON \$500

From FRANCES JONES VINTON, Grace Church received the sum of \$500, known as the "F. J. Vinton Fund," for the poor of the parish, and also the property on West Clifford Street afterwards known as the "House of the Intercessor."

FRANCES JONES VINTON was born in Providence September 21, 1804, the daughter of Elisha Dyer and Frances (Jones) Dyer and a direct descendant of Roger Williams, and of Gabriel Tourtellot who came to this country from Bordeaux, France, about 1670. She was confirmed in Grace Church December 3, 1837, and was for a number of years president of the Missionary Society. She married Amos Maine Vinton and had five children. Mrs. Vinton died in Providence. February 15, 1892. In her memory her granddaughter, Caroline Slater Washburn gave the chapel of St. Martin's Church, Providence.

HAROLD BROWN (1900) \$1,500

Under the will of HAROLD BROWN, Grace Church on November 28, 1900 acquired Pew No. 39 to be forever free and \$1,500, the income to be used for church expenses.

HAROLD BROWN, son of John Carter Brown, was born in Providence, December 24, 1863 and died in New York, May 10, 1900. He was confirmed in Grace Church April 2, 1877, and was transferred to Emmanuel Church, Newport, in 1892.

ELIZABETH E. ANDREWS \$200

From ELIZABETH E. ANDREWS, Grace Church received the sum of \$200.

ELIZABETH EDDY ANDREWS was born November 28, 1823, the daughter of Col. John Andrews and Betsey (Whipple) Andrews. She lived with her sister, Mrs. Abby L. Chesbrough, on Greene Street, next door to the Grace Church rectory. Both were ardent workers in Grace Church. Miss Andrews was confirmed May 11, 1856. She was active in the Missionary Society, the Parish Aid Society and Girls Friendly Society, but perhaps she was best known for the bible class for men which she conducted in the church for many years. It is said that due to her religious enthusiasm many of her pupils later joined the ministry. Miss Andrews' principal activity outside of Grace Church was in the Y.W.C.A. She died June 9, 1901.

JANE FRANCES BROWN (1914) \$172,000

Under the will of MRS. JANE FRANCES BROWN, Grace Church on October 10, 1914, acquired the sum of \$172,000, to be known as the "Jane Frances Brown Fund," the income thereof to be used for the general religious and charitable purposes of the church.

JANE FRANCES (MOWRY) BROWN was born March 10, 1824. She married on May 3, 1852 Joseph Rogers Brown, the founder of the firm of Brown & Sharpe,



who died in 1876, leaving her possessed of large means. She was a benefactor to many good causes and was a liberal contributor to Grace Church, where she was confirmed May 30, 1899. One of her gifts was the chancel organ, erected in 1912 and later replaced. She died July 29, 1913.

LYRA BROWN NICKERSON (1917) \$5,000

Under the will of LYRA BROWN NICKERSON, Grace Church on March 8, 1917 received a bequest of \$5,000 for general purposes.

LYRA BROWN NICKERSON was born December 7, 1885, the daughter of Edwin I. and Lyra F. (Brown) Nickerson, and granddaughter of Joseph Rogers Brown. She was confirmed in Grace Church April 19, 1903. Her father was a prominent Providence architect, and after his death Miss Nickerson gave his architectural library, valued at \$10,000, to the Providence Public Library. She was intensely patriotic, and a great advocate of preparedness; during the war she gave an aeroplane to the R. I. National Guard Aviation Corps. She gave to Grace Church a national and a state flag which were hung below the organ loft during the war. Miss Nickerson made many donations to philanthropic causes, one of the last before she died being \$20,000 to the Providence Day Nursery Association for the erection of a clinic building which was afterwards called Nickerson House. She died on August 30, 1916.

ESTATE OF ARTHUR L. KELLEY (1917) \$1,000

Grace Church received on March 21, 1917, the sum of \$1,000 from the Estate of ARTHUR L. KELLEY.

For biographical data see page 200.

ELIZA A. PECKHAM (1917) \$1,000

Under the will of ELIZA A. PECKHAM, Grace Church received a bequest of \$1,000 on April 10, 1917, for the Missionary Society.

ELIZA ALMY PECKHAM was born in Baltimore, Md., December 5, 1833, the daughter of Joseph Charles and Hannah Freeborn Peckham of Quaker parentage. She was baptized in Grace Church by Bishop Clarke in 1862 and confirmed by him the same year. Her especial interest in Grace Church was in the Indian Missions work of the Woman's Auxiliary. She was also a teacher in the East Side Branch of the Sunday School. She died November 22, 1916.

JENNIE LORING (1919) \$500

Grace Church received a legacy of \$500 from JENNIE LORING on May 20, 1919.

SARAH M. D. GARDNER (1921) \$15,000

Under the will of Sarah M. D. Gardner, Grace Church on January 20, 1921 became one of five agencies to share equally in the income of \$75,000 held by the R. I. Hospital Trust Company.

SARAH M. D. GARDNER was born in 1840, the daughter of Isaac Davis and Mary Easterbrook Davis. She married Judge William Sewell Gardner of Boston. After his death she took up her residence in Providence and became a member of Grace Church. She died in 1917.

AGNES A. PETERSON (1922) \$175

On March 17, 1922, Grace Church received the sum of \$175, this being the balance from the life insurance of Agnes A. Peterson after her board at St. Elizabeth Home and her funeral expenses had been paid.

AGNES A. PETERSON was confirmed in Grace Church April 11, 1921. She entered St. Elizabeth Home September 3, 1921, and died there March 4, 1922.

EDITH KNIGHT (1922) \$50,000

Under the will of EDITH KNIGHT, Grace Church received on March 22, 1922 the sum of \$50,000.

EDITH KNIGHT was born June 4, 1870, the daughter of Robert and Josephine Louisa (Webster) Knight, and sister of Mrs. Edmund S. Rousmaniere. She was confirmed in Grace Church April 1, 1888. She was a member of St. Margaret Society, a teacher in the Sunday School, and later assistant superintendent of the Infant Department. Miss Knight died in 1921.

ARTHUR S. BURRINGTON (1923) \$2,287.21

Under the will of Arthur S. Burrington, Grace Church on June 11, 1923, received a legacy of \$2,287.21.

ARTHUR SWAN BURRINGTON was born in 1859. He was a fire insurance adjuster, and lived on Franklin Street. For many years he was an usher on the east aisle of Grace Church, and was confirmed May 1, 1913. He died in Cromwell, Connecticut, June 5, 1922.

ANDREW A. KIMBALL (1924) \$10,000

In memory of ANDREW A. KIMBALL, Grace Church on May 6, 1924, received a bequest of \$10,000 from Walter H. Kimball, "the income to supplement the appropriation for musical purposes and needs."

ANDREW A. KIMBALL was born in Johnston, R. I., August 5, 1833. He married Lucy Hammond Talbot of East Machias, Maine. Mr. Kimball was a cotton merchant, but retired in 1886 and thereafter gave his attention to his large real estate holdings. For a number of years he was organist in one of the churches of Providence. Mr. Kimball was baptized in Grace Church, September 7, 1896. He died in Providence, October 1, 1896.

WALTER HAMMOND KIMBALL, his son, was born May 10, 1870. He graduated in 1894 from Brown and after 1896 managed his father's estate. He died May 25, 1923.

IRENE GUILD CRANSTON (1925) \$1,000

Under the will of MISS IRENE G. CRANSTON, Grace Church received on April 27, 1925 the sum of \$1,000.

IRENE GUILD CRANSTON was born October 1, 1867, the daughter of Henry C. and Eliza S. (Merriman) Cranston. She and her sister, Clara Lippitt Cranston, were both active in Grace Church affairs, particularly in St. Margaret Society, Girls Friendly Society and the Chancel Committee. Irene G. Cranston was confirmed in Grace Church April 1, 1888. She died May 27, 1924.



AUGUSTUS A. BALLERT (1925) Real Estate

Under the will of AUGUSTUS ALEXANDER BALLERT, Grace Church on June 12, 1925 acquired title to real estate situated at 63 Elmwood Avenue. This property was sold October 18, 1928 for the sum of \$10,000.

MR. BALLERT was born in 1855 and was a member of Grace Church for forty-five years. He died May 31, 1922.

EMMA N. MORSE (1927) \$25

Grace Church received a legacy of \$25 from EMMA N. MORSE on January 4, 1927.

HENRY TOWNSEND GRANT (1927) \$500

In memory of HENRY TOWNSEND GRANT his children and grandchildren gave Grace Church November 26, 1927, the sum of \$500 for the benefit of music.

MARY MASON GRANT (1927) \$500

In memory of MARY MASON GRANT her children and grandchildren gave Grace Church November 26, 1927, the sum of \$500 for the benefit of the Women's Auxiliary.

HENRY TOWNSEND GRANT was born in Warren March 13, 1817, the son of Joseph and Sarah (Hubbard) Grant. MARY MASON GRANT, his wife, was born January 17, 1817, the daughter of William A. Howard and Harriet (Barton) Howard. Mr. Grant was a manufacturer of woolen and worsted goods. He took an active part in the Dorr rebellion in 1842 and was enrolled in the 10th regiment, R. I. V., in the Civil war. Mr. and Mrs. Grant were members of Grace Church and were both confirmed April 22, 1869. They had five children, one of whom, Henry Tyler Grant, was a vestryman at the time of his death in 1915. Henry Townsend Grant died October 19, 1902 and Mary Mason Grant January 29, 1903.

HANNAH MARY KELTON (1928) \$400

Under the will of HANNAH MARY KELTON, Grace Church on January 4, 1928 received a bequest of \$400.

H. MARY KELTON, at the time of her death on November 1, 1926, had been a member of Grace Church fifty-seven years. Her church activities were in the Kings Daughters, St. Margaret Society, and the Sunday School. She lived at 184 Knight Street.

M. FLORENCE HOLBROOK (1929) \$1,000

Under the will of M. FLORENCE HOLBROOK, Grace Church on June 4, 1929 received a bequest of \$1,000.

REDECORATING FUND (1922) \$1,000

Grace Church received \$500 each from Charles T. Aldrich, March 17, 1922 and Alfred M. Coats, November 22, 1922, for redecorating the church.

## MEMORIAL FLOWER FUNDS (1924—1929)

J. Edward Studley gave \$350. on July 22, 1924, the income to be used for Easter decorations of the Shepard C. Kinsley memorial window.

William A. Greer and others gave \$250 in June, 1929, the income to be used for decorations for the Bishop Greer memorial tablet.

ENDOWMENT FUND (1905—1922) \$2,450

Grace Church received from pledges to the Sunday offerings and other sources \$2,450 for the endowment fund established in 1905 by Rev. E. S. Rousmaniere.





# APPENDIX





# HISTORY OF THE WOMAN'S AUXILIARY OF GRACE CHURCH

1829—1929

*Compiled by*

MRS. CHARLES C. NICHOLS AND MRS. HENRY W. COOKE

On November 30, 1829, a group of nineteen women met at the home of Mrs. G. S. Wardwell and formed the "Episcopal Female Association." The purpose of this Association was to aid the exertion being made "for increasing the Episcopal worship in the Town of Providence." The directress was Mrs. G. W. Hathaway. At the first annual Meeting held in 1830, the Treasurer reported receipts of \$42.65 and expenses of \$11.62. This balance was appropriated for the immediate use of Grace Church.

At the third Annual Meeting in 1832 the name of the society was changed to "The Sewing Circle of Grace Church." At that time it was voted to use the money in the Treasury to purchase a Communion Service. This was bought at a cost of \$385.50 and was properly inscribed and was used for years until replaced by a more modern one. At the centennial in 1929 this service was used at the Corporate Communion. The purchase of this gift left the society in debt, so the money had to be raised at a Fair held in the Providence Arcade, and an additional \$400.00 which was presented to the Providence Convocation and also \$50.00 was given to the Treasurer of the Foreign and Domestic Missionary Society.

At the end of fifteen years \$3,675.50 had been raised by donations and sales of work, and between 1834 and 1844 no less than \$150.00, and some years as much as \$300.00, was sent annually to the Convocation. In 1844, \$1,000.00 was raised for the furnishing of the new church, then building, and some years later the society presented the baptismal font, afterward given to Calvary Church (now St. Martin's Church).

The early meetings of the society were held in private houses. In September, 1841 it is recorded:—"Fourteen assembled in the new room recently completed by the efforts of the ladies of the congregation, who should regard it as a proof that much has been accomplished wherever there is a willing heart and a ready hand."



This new room was in a building on the corner of Snow and Chapel Streets, and was used as a Chapel before the stone chapel was erected in the rear of the church. After that was completed the meetings were held there. Before the first Parish House was built the societies met in rooms in the Conrad Building, corner of Westminster and Aborn Streets; later when the first Parish House was building they met in rooms in the Brownell Building, Westminster and Snow Streets. During the erection of the present Parish House the societies met in the Mathewson Street Methodist Episcopal Church, the use of which was generously given to Grace Church.

In 1846 it was known as "The Relief Society," working only for the children in the Sunday School.

In 1850 the name was changed again, and then it became "The Ladies Pledge Society," and sewing seems to have been temporarily abandoned. As the special work done was the raising of money pledged annually by the Rector to the Rhode Island Convocation, only one meeting was held each year.

From 1853 few records can be found, but we find memoranda showing that the work went steadily on, in one direction or another.

In 1871 it was known as "The Parish Aid Society" and in 1883 it changed again to "The Missionary Society." In 1884 we find weekly meetings being held and boxes being sent to Missionaries and Mission Institutions. In 1889, Mrs. John H. Cady became President, and continued in that office until 1919, a period of thirty years, and during her administration the work broadened greatly. Boxes of clothing were sent to nearly every state in the Union and also to Alaska, China, and Japan.

The name was changed again in 1910. As nearly all the work that was being done was under the auspices of the Woman's Auxiliary of the Diocese, it seemed fitting to give it the title of "The Grace Church Branch of the Woman's Auxiliary of Rhode Island." After this time the Penny-a-Week contributions for diocesan missions and the sum given once in three years for the United Thank Offering took the place of the yearly pledges to the Convocation, and the income from dues and from bequests from several deceased members were used to defray the expenses of the missionary boxes and other donations to Diocesan charities. We find this practice still being carried on in 1929.

After 1910 it became the "Grace Church Branch of the Woman's Auxiliary to the Board of Missions," and in 1921 the "Grace

Church Branch of the Woman's Auxiliary to the Presiding Bishop and Council," and in 1927 another change made it the "Grace Church Branch of the Woman's Auxiliary to the National Council."

After 1915, regular records have been found and itemized reports of the work done can be found in the files. In 1915, a room was furnished in the St. Elizabeth Home in memory of Miss Clara L. Cranston, for long a devoted member of the Society. From that to the present time boxes have been sent annually to missionaries and their families; Christmas gifts have been sent to the State Institutions and to Diocesan Missions, and money given to the different departments of the Diocesan Auxiliary.

In 1920, during the Presidency of Mrs. Viall, who held office for nine years, a Social Service Committee was formed to work for the poor of the parish. This committee has become an important factor in the life and work of Grace Church and is now working as a separate organization.

Following is a list of the "Directresses" and Presidents found in the records:—

1829	Mrs. G. W. Hathaway
1830	Mrs. Richmond Brownell
1832	Mrs. Anna Waterman
1833	Mrs. John A. Clark
1836	Mrs. Alexander H. Vinton
1842	Mrs. Thomas Perry
1844	Mrs. Henshaw

\* \* \* \* \*

1871	Mrs. Frances J. Vinton
1880	Mrs. John B. Anthony
1882	Mrs. William O. Fuller
1889	Mrs. John H. Cady
1919	Mrs. William A. Viall
1928	Mrs. Henry W. Cooke

Among the members not now living, others deserving "honorable mention for long and loyal service" are:

Mrs. Lewis L. Miller, Miss Eliza Peckham, Mrs. Clifton A. Hall, Mrs. Byron Sprague, Mrs. J. Lewis Peirce, Mrs. Edward S. Knight, Miss Nancy Greene, Miss Josephine Paine, who used to sing the Doxology over the missionary barrels, Miss Elizabeth E. Andrews, Miss Harriet Hoppin and Mrs. Henry T. Brown. To



these and the hundreds of other unnamed women we pay tribute for the splendid work done during the past hundred years.

In 1929, on November 29th, exactly one hundred years after the first meeting was called together, a centennial celebration was held. A Corporate Communion preceded a luncheon, where over a hundred people were present. Among the speakers were Bishop James DeWolf Perry of Rhode Island, Dean Philemon F. Sturges, of St. Paul's Cathedral, Boston, a former Rector of Grace Church, and Dr. William Appleton Lawrence, the present Rector. Bishop Perry said it was a unique thing for an organization of this kind to live for a century, and trusted that in 2029 another centennial celebration would be held.

November 29, 1929.

## RECTORS OF GRACE CHURCH

REV. SAMUEL FULLER, JR. . . . . May 2, 1830 to May 1, 1831  
(Called, Nov. 30, 1829)

REV. JOHN ALONZO CLARK. . . . . Oct. 8, 1832 to May 28, 1835  
(Called, July 12)

REV. ALEXANDER HAMILTON VINTON, M.D.  
(Called, Jan. 1) April, 1836 to Jan. 1, 1842

RT. REV. JOHN PRENTISS KEWLEY HENSHAW, D.D.<sup>1</sup>  
(Called, April 4) Aug. 10, 1843 to July 20, 1852

RT. REV. THOMAS MARCH CLARK, D.D.  
(Called, Sept. 27, 1854) March 1, 1855 to Sept. 1, 1866

REV. DAY OTIS KELLOGG, JR. . . . . April 28, 1867 to Sept. 1, 1870  
(Called, Dec. 17, 1866)

REV. CHARLES GEORGE CURRIE. . . . . Feb. 5, 1871 to Sept. 1, 1872  
(Called, Nov. 17, 1870)

REV. DAVID HUMMELL GREER, D.D.  
(Called, July 18) Sept. 10, 1872 to June 1, 1888

REV. CHARLES HENRY BABCOCK, D.D.  
(Called, October 23) Dec. 2, 1888 to Jan. 1, 1894

REV. FLOYD WILLIAMS TOMKINS, JR. . . June 1, 1894 to Mar. 1, 1899  
(Called, April 28)

REV. EDMUND SWETT ROUSMANIERE, D.D.  
(Called, January 25) April 2, 1899 to Nov. 15, 1909

REV. FRANK WARFIELD CROWDER, PH.D.  
(Called, March 19) May 22, 1910 to April 1, 1916

REV. PHILEMON FOWLER STURGES, D.D.  
(Called, June 20) Oct. 1, 1916 to Oct. 1, 1926

REV. WILLIAM APPLETON LAWRENCE, D.D. . . . . Nov. 28, 1926  
(Called, June 18)

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<sup>1</sup>Honorary degrees are here recorded if conferred before the end of the Rectorship of Grace Church.



MINISTERS IN CHARGE<sup>1</sup> AND ASSISTANT MINISTERS <sup>2</sup>

## SO FAR AS KNOWN

REV. JOSEPH H. PRICE . . . . .	1830
REV. GEORGE F. HASKINS . . . . .	1832
Rev. Francis Peck . . . . .	circa 1834
REV. EDWARD W. PEET . . . . .	1842
REV. THOMAS F. FALES . . . . .	1843
REV. HENRY BURROUGHS, JR. . . . .	1853
Rev. James DeWolf Perry, Jr. . . . .	1862
Rev. William S. Boardman . . . . .	1864
Rev. Benjamin W. Atwell . . . . .	1865
Rev. Robert Charles Booth . . . . .	1868
Rev. Reginald H. Howe . . . . .	1869
REV. HAMILTON M. BARTLETT . . . . .	1883
Rev. George R. Spink . . . . .	1885
REV. FRANCIS G. WILLIAMS . . . . .	1892
Rev. Charles E. Preston . . . . .	1893
Rev. Anthony C. Hardy, Jr. . . . .	1893
Rev. Charles A. Denfeld . . . . .	1893
Rev. Lucian W. Rogers . . . . .	1894
Rev. Lorenzo G. Stevens . . . . .	1895
Rev. Isaac Newton Phelps . . . . .	1896
REV. JACOB H. ECKSTORM . . . . .	1896
Rev. Francis Lee Whittemore . . . . .	1899
Rev. Frederick F. Flewelling . . . . .	1899
REV. GEORGE A. CARSTENSEN . . . . .	1900
Rev. Everett M. Waterhouse . . . . .	1900
Rev. Frederick W. Smith . . . . .	1900
Rev. Allen Greene . . . . .	1905
REV. FREDERICK J. WALTON . . . . .	1906
Rev. Henry Blacklock . . . . .	1910
Rev. Brayton Byron . . . . .	1912
Rev. Lee Maltbie Dean . . . . .	1912
Rev. John H. Robinette . . . . .	1913
REV. PHILIP AYRES EASLEY . . . . .	1915
Rev. Charles H. Ricker . . . . .	1916
Rev. Percy G. Kammerer . . . . .	1917
Rev. John H. Robinette . . . . .	1918
Rev. Truman Heminway . . . . .	1922
REV. ROBERT R. CARMICHAEL . . . . .	1925

<sup>1</sup> The names of those who are known to have been in effect ministers-in-charge are printed in small capitals.

<sup>2</sup> The dates are of the first year in which the minister is known to have been in office to a considerable extent. Several quite likely began in the fall before.

## TREASURERS OF GRACE CHURCH

John Taylor . . . . .	1829-31, 1834-35
Richmond Brownell . . . . .	1831-34
John Taylor . . . . .	1834-35
Resolved Waterman . . . . .	1835-43
William T. Grinnell . . . . .	1843-45
Edward Walcott . . . . .	1845-47
Charles H. Mason . . . . .	1847-56
William Hicks . . . . .	1856-57
James Lewis Peirce . . . . .	1857-1905
Frank Paine Comstock . . . . .	1905-24
Arthur Livingston Kelley . . . . .	1924

## SECRETARIES OF THE CORPORATION

Amos M. Vinton . . . . .	1829-30
George S. Partridge . . . . .	1830-32
George Andrews . . . . .	1832-34
Malachi R. Gardiner . . . . .	1834-38
Shepard C. Kinsley . . . . .	1838-42
William H. Drown . . . . .	1842-51
Samuel C. Blodget . . . . .	1851-52
Charles H. Mason . . . . .	1852-53
Edward E. Manton . . . . .	1853-55
Edward A. Greene . . . . .	1855-56
William H. Parkhurst . . . . .	1856-62
Robert E. Northam . . . . .	1862-65
Moses P. Ferkey . . . . .	1865-68
Thomas H. Spencer . . . . .	1868-70
William W. Paine . . . . .	1870-92
George A. Buffum . . . . .	1892-94
Henry T. Grant, Jr. . . . .	1894-95
George M. Smith . . . . .	1895-96
George A. Buffum . . . . .	1896-1902
Edwin M. Dodd . . . . .	(2 mos.) 1902
Rathbone Gardner . . . . .	1902-1905
Henry V. A. Joslin . . . . .	1905-1916
Henry B. Huntington . . . . .	1916

## VESTRYMEN

GEORGE S. WARDWELL . . . . .	1829-41
<i>1st Senior Warden 1829-41</i>	
RICHMOND BROWNELL . . . . .	1829-51, 1852-56
<i>1st Junior Warden 1829-41</i>	
John Taylor . . . . .	1829-37



## VESTRYMEN (Continued)

William Muensch	1829-30
Benjamin F. Hallett	1829-32
Thomas B. Lippitt	1829-34
Wheeler M. Blanding	1829-32
Charles Cheney	1830-34
Lewis Leprilete Miller	1830-42
George A. DeWitt	1830-31
Resolved Waterman	1831-43
William E. Richmond	1833-41
William Brown	1833-34, 1836-44
Newton Carpenter	1834-37
HENRY BARTON	1834-54
<i>2d Junior Warden 1842-54</i>	
Caleb Drown	1834-36
William Brown*	1836-44
George Andrews	1837-38
William H. Gurney	1838-40
Benjamin C. Harris	1838-39
EDWARD WALCOTT	1839-56
<i>2d Senior Warden 1842-56</i>	
William H. Greene	1840-44
Samuel Larned	1840-42, 1844-46
Elisha Dyer, Jr.	1841-46
WILLIAM T. GRINNELL	1842-65
<i>3d Junior Warden 1854-56</i>	
<i>3d Senior Warden 1856-65</i>	
Shepard Carey Kinsley	1842-44, 1851-52, 1859-64, 1865-81
Malachi Rhodes Gardiner	1843-44, 1852-56
Amasa Manton	1844-51
Amory Chapin	1844-45
S. Augustus Arnold	1844-57
Samuel Larned*	1844-46
William Grosvenor	1844-50
ALEXANDER HODGES	1847-50, 1854-57, 1864-65
<i>4th Junior Warden 1856-57</i>	
Edward E. Manton	1847-54, 1856-57
Francis Edwin Hoppin	1850-52
Walter Paine, Jr.	1850-52
George C. Nightingale	1851-52
Shepard Carey Kinsley*	1851-52
Bradford C. Shaw	1851-56, 1857-59

\*Had previous term of service.

## VESTRYMEN (Continued)

William C. Hicks . . . . .	1852-58
Frederick Burgess . . . . .	1852-56, 1868-77
Malachi Rhodes Gardiner* . . . . .	1852-56
James Jacobs . . . . .	1852-53
Charles H. Mason . . . . .	1852-54
Richmond Brownell* . . . . .	1852-56
John J. DeWolfe . . . . .	1852-54
Allen Brown . . . . .	1853-54
Alexander Hodges* . . . . .	1854-57
William H. Drown . . . . .	1854-Oct. 1854
William B. Rider . . . . .	1854-57
Henry H. Burrington . . . . .	1854-57, 1864-65
George W. Chapin . . . . .	1854-59
Welcome B. Sayles . . . . .	1855-57
Edward E. Manton* . . . . .	1856-57
Ezra D. Fogg . . . . .	1856-57
James Lewis Peirce . . . . .	1856-68, 1870-1910
JOHN BRAYTON ANTHONY . . . . .	1857-1904
<i>5th Junior Warden</i> 1857-77	
<i>5th Senior Warden</i> 1877-1904	
Robert Manton . . . . .	1857-64
Thomas March Clark . . . . .	1857-65
Bradford C. Shaw* . . . . .	1857-59
Shepard Carey Kinsley* . . . . .	1859-64
Edward Aborn Greene . . . . .	1859-92
Alexander Hodges* . . . . .	1864-65
Henry H. Burrington* . . . . .	1864-65
Shepard Carey Kinsley* . . . . .	1865-81
Courtland Hoppin . . . . .	1865-68
AMOS D. SMITH . . . . .	1865-77
<i>4th Senior Warden</i> 1865-77	
Stephen Brownell . . . . .	1865-1908
Benjamin F. Thurston . . . . .	1865-87
Samuel James . . . . .	1865-73
Moses P. Ferkey . . . . .	1865-68
William N. Low . . . . .	1865-69
Albert S. Gallup . . . . .	1868-73
Frederick Burgess* . . . . .	1868-77
Augustus Hoppin . . . . .	1868-87
George Whitney Prentice . . . . .	1869-70, 1887-1892
James Lewis Peirce* . . . . .	1870-1910
John A. Mitchell . . . . .	1873-75
George Edward Allen . . . . .	1873-98

\*Had previous term of service.



## VESTRYMEN (Continued)

Robert E. Northam . . . . .	1876-82
CHARLES MORRIS SMITH . . . . .	1877-1905
<i>6th Junior Warden 1877-1905</i>	
Horatio Nelson Campbell . . . . .	1877-
Robert Knight . . . . .	1881-1911
Peleg W. Lippitt . . . . .	1883-97
RATHBONE GARDNER . . . . .	1887-1927
<i>6th Senior Warden 1905-27</i>	
George Whitney Prentice* . . . . .	1887-92
George Allen Buffum . . . . .	1892-1901
John P. Campbell . . . . .	1893-1902
Albert Babcock . . . . .	1897-1930
Frank Paine Comstock . . . . .	1897-1925
Frederick Henry Hull . . . . .	1898-1915
George W. Parks . . . . .	1899-1905
Edwin M. Dodd . . . . .	1902-06
ARTHUR LIVINGSTON KELLEY . . . . .	1902-15
<i>7th Junior Warden 1905-15</i>	
WILLIAM ANGELL VIAL . . . . .	1905-
<i>8th Junior Warden 1915-27</i>	
<i>7th Senior Warden 1927-</i>	
Henry Tyler Grant . . . . .	1905-15
Henry Van Amburgh Joslin . . . . .	1905-18
Jeffrey Hazard . . . . .	1906-11
Rush Sturges . . . . .	1909-
Henry Barrett Huntington . . . . .	1910-
George Alder Blumer . . . . .	1911-27
LAURISTON HARTWELL HAZARD . . . . .	1912-
<i>9th Junior Warden 1927-</i>	
Frederick Dickman Carr . . . . .	1916-28
Gilbert Maurice Congdon . . . . .	1916-
Arthur Livingston Kelley, Jr. . . . .	1916-
Frank Tourtellot Easton . . . . .	1918-27
John Prescott Farnsworth . . . . .	1925-
William S. Innis . . . . .	1927-
William Kenyon . . . . .	1927-
William Washburn Moss . . . . .	1927-
Edmund C. Mayo . . . . .	1928-

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\*Had previous term of service.

LIST OF SUBSCRIBERS TO THE CHANCEL AND  
PARISH HOUSE FUND, SO FAR AS KNOWN

J. M. Addeman	William H. Cady
A. L. Aldred	Harriet S. Campbell
Charles T. Aldrich	Mr. and Mrs. H. N. Campbell
Mrs. E. K. Aldrich	Mrs. John P. Campbell
G. H. Ames	Frederick D. Carr
Selma E. Anderson	Henry S. Chafee
Eliza Stevens Anthony	Mary D. Chafee
Ellen M. Anthony	Z. Chafee
Jane L. Anthony	Z. Chafee, Jr.
Mary B. Anthony	The Misses Charnley
Robert L. Anthony	Frederic A. Chase
Barbara M. W. Armour	Alexander L. Churchill
Albert Babcock	Mabel A. Clewley
H. P. Babcock	Alfred M. Coats
Albert A. Baker	Gertrude H. Colman
Emma DeRussy Baker	James W. Colman
Nannie Barbour	Andrew B. Comstock
Annette L. E. Barstow	Frank P. Comstock
Ellen E. Bartlett	Katharine Comstock
George W. Bates	Richard W. Comstock
Harriette C. D. Bates	Minnie A. Congdon
Lorania C. Beckwith	Adelaide W. Cooke
John Taggart Blodgett	Alice H. R. Cooke
G. Alder Blumer	Margaret H. Cooke
Mrs. Boman	John T. Cranshaw
Mr. and Mrs. Asa F. Bosworth	Clara L. Cranston
Harriet P. Bowker	Irene Guild Cranston
Mrs. Charles Bradley	Harry P. Cross
Ida Louise Briede	Virginia Gammell Cross
Alice Brown	Frank Warfield Crowder
Mr. and Mrs. Charles W. Brown	F. Ethel Crowninshield
Ellen P. Brown	Helen A. Daniels
Frances J. Brown	M. Eleanor Daniels
Mrs. Henry T. Brown	Margaret H. Dennehy
Jane F. Brown	William A. Deverall
Mary Louise Brown	George W. Dickinson
Grace A. Bucklin	Louise Diman
Arthur S. Burrington	Frank Drummond
Mrs. J. R. Burrows	Margaret K. Dunkerley
Mrs. Clarence H. Cady	Anna J. Dyer
John H. Cady	William J. Dyer
John Hutchins Cady	Maude L. Fellows



Lewis N. Fidler	Hannah Mary Kelton
Albert H. Field	Frederick H. Kenyon
Annie H. W. Fletcher	Helen M. Kenyon
E. Fox	William Kenyon, Jr.
E. A. H. Gammell	Mr. and Mrs. William Kenyon
Fannie E. Gardiner	Lucy T. Kimball
Grace A. Gardiner	Sarah D. Kimball
Harriet E. Gardiner	Maude H. Kittredge
Jane Gardner	Amelia S. Knight
Henry W. Gardner	Edith Knight
Howard I. Gardner	Mrs. Edward B. Knight
Mary S. Gardner	Josephine W. Knight
Mr. and Mrs. Rathbone Gardner	Robert Knight
Rowland F. Gardner, Jr.	Marion Gay Ladd
Mrs. William S. Gardner	Bertha T. Lee
Mrs. Charles P. Gay	Frances Lippitt
Margaret Gilman	James Lister
Henry T. Grant	Louise Longfellow
Jessie Grant	Adella F. Low
Emily T. Hall	Frances Low
Percy A. Harden	Mrs. S. S. Luther
Archie H. Harden	Mrs. Charles P. Lynch
George W. Harris	Mrs. S. E. McCann
Mary L. Harris	John H. MacDonald
Stephen C. Harris	William MacDonald
Miss Haswell	Mary Manton
Julia S. Haven	Temperance C. Marksby
Lora M. Haven	Floyd C. Marshall
S. E. Hawkins	Charlotte A. Mathewson
Harriet H. Hazard	Rowena C. Matteson
Jeffrey Hazard	Mr. E. Bruce Merriman
Lauriston H. Hazard	Mrs. E. Bruce Merriman
Mrs. S. E. Hazard	Helen P. Metcalf
Ozro C. Heath	Mr. Stephen O. Metcalf
William A. Hoppin	Mrs. Stephen O. Metcalf
William F. Horn, Jr.	Margaret F. Miller
Elizabeth G. Humphrey	Lewis S. Milner
George Humphrey	Mr. and Mrs. Manuel C. Moniz
Henry B. Huntington	James Morpeth
Mrs. Wm. E. Husband	Edith W. Morse
Louise Jones	Mrs. Gilford Morse
Mary J. Jones	Frances E. Mosher
Henry V. A. Joslin	Mr. and Mrs. William W. Moss
Mr. and Mrs. R. M. Judd	Alice D. Mumford
Alice T. Kelley	Rose Carleton Munro
Mr. and Mrs. Arthur L. Kelley	Alice Murray

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Grace G. Nealey	Alice K. Sturges
Alice C. Nichols	Rush Sturges
Mrs. Charles C. Nichols	Sarah L. Swan
Samuel M. Nicholson	Louisa A. Sweetland
Lyra Brown Nickerson	Marianna F. Taft
Louisa J. Northam	Mrs. R. W. Taft
Louise O'Brien	Annie M. Talbot
Mr. William Atcheson O'Brien	Lydia S. Talbot
Mrs. William Atcheson O'Brien	Emeline F. Tallman
Spencer H. Over	Mrs. M. B. Tessmer
Earl M. Pearce	Ida M. Thomas
Eliza A. Peckham	George A. Thompson
Lucretia F. Peirce	R. J. Thomson
Mary A. Pidge	Fanny R. Thurston
Augusta Raab	Grace B. Tillinghast
Susan R. Rawson	W. Wheaton Tillinghast
Grace M. Reynolds	James H. Tower
Mrs. N. M. Reynolds	Louis P. Tower
Charlotte G. Richards	Harriet W. Viall
H. A. Richards	Richmond Viall, II
Mrs. James Richardson	Virginia Viall
Annie C. Robinson	W. A. Viall
Helen C. Robinson	Hilda Von Brockdorff
Maud Robinson	Anne P. Walker
Mr. and Mrs. Henry W. Roth	Alice V. Wallace
Martha A. Rounds	John Waterhouse and family
Leonora B. Rutherford	Arthur H. Watson
Mrs. H. T. Salisbury	Helen G. Watson
Mrs. Arthur W. Sanders	Wm. H. Whelpley
Lucius W. Searle	Miss Whitmore
Brockholst M. Smith	Phebe E. Wilbur
Charles Morris Smith	Charles A. Winsor
Charles Morris Smith, Jr.	Mrs. Ottilie Wischnowsky
George M. Smith	Marion Wright
Hope Smith	Mrs. S. Wynkoop
Marietta Smith	Anonymous (8)
Sarah E. B. Smith	Girls' Friendly Society of Grace
Walter Burges Smith	Church
Lucy C. Stanley	St. Mary's Guild
Mrs. Wm. Stewart	Sunday School Class of R. L.
J. Edward Studley	Anthony
Mrs. J. Edward Studley	















